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ABSTRACT

Second in a series, the monograph presents detailed evaluation data on the cultural instruction component of the Indian Education Act Part A program and assesses its impact and relevancy for staff, faculty, students, parents, and Indian community members. Of 74 sampled projects employing culturally related instruction, 96% used multitribal topics and activities and all served Indian people. Although the projects represented the first cultural instruction for most participating schools, some became part of the regular program. Most project coordinators reported helpful, responsive districts and schools; most used school facilities for eight types of activities among which creative arts and crafts were most frequently taught and most well received. However, respondents thought only 11% of the projects were well balanced in terms of topics taught. The majority of all respondents thought the public schools should teach culturally related topics to build self-confidence, provide a broader understanding of Indians, and teach appreciation of Indians as part of American life. The projects affected the curriculum and classroom practices of 46% of the teachers. All respondents indicated that Indian students had benefitted from cultural instruction by increasing knowledge and appreciation of their culture and pride in themselves. Elementary students were more impressed by the projects than secondary students. (SB)

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MONOGRAPH 2

THE CULTURAL INSTRUCTION COMPONENT OF TITLE IV, PART A PROGRAMS IN PUBLIC SCHOOLS

Contract No. 300-80-0862

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This report is made pursuant to Contract No. 300-80-0862. The project produced various technical papers, monographs and interim reports which, along with the study's Final Report, have been submitted to the Education Research Information Clearinghouse (ERIC). The names of the persons employed or retained by Development Associates, Inc., with managerial or professional responsibility for this project and this report are listed below. The amount charged to the U.S. Department of Education for the work resulting in this report (inclusive of the amounts as charged for several related reports also submitted under this contract) is approximately $1,472,418.

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CHAPTER 1. INTRODUCTION AND BACKGROUND

This monograph is one of a series of documents which reports on the impact evaluation of the Part A Program of the Indian Education Act. The principal component of the evaluation was a study of a sample of 115 projects located throughout the United States, representing Part A grantees. Data were collected during the fall and spring of the 1981-82 school year, using a variety of quantitative and qualitative procedures. The overall results of that study are reported in a separate document.[1]

The purpose of this monograph is to present a wealth of detailed data on the cultural instruction or activities component of the Part A Program. Although the cultural instruction component is just one facet of local Part A projects, it is a particularly important aspect to study, since culturally related instruction or activities were provided in some form in 64% of the Part A projects in the impact evaluation's sample. A Native American perspective on the importance given the concept of providing culturally based educational opportunities to Indian and Native students is presented in Chapter 2.

One of the major methodological issues with respect to the evaluation of the Part A Program which was initially pointed out by the Department of Education was that ..."generally the Indian Education Program is a culturally based and an affective-domain based program in which projects seeking only cognitive objectives were rated more frequently as unsuccessful than were projects seeking objectives across all three domains."[2] The regulations governing the Part A Program encourage local projects to carry out activities designed to meet the special educational and/or culturally related academic needs of Indian children

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[1] Development Associates, Inc. The evaluation of the impact of the Part A Entitlement Program funded under Title IV of the Indian Education Act. Final Report. Submitted to Office of Planning, Budget and Evaluation, U.S. Department of Ecucation, Junes 1983.

[2] Request for proposal for the evaluation of the impact of the Part A Entitlement Program under Title IV of the Indian Education Act, # 80-89, U.S. Department of Education, 1980.

and to use culturally based materials and techniques in program activities. Specifically, three of the seven permissible activities listed in the federal regulations reflect culturally related or culturally based objectives. They are:[3]

- Instruction in tribal heritage and in Indian history and political organization, including current affairs and tribal relationships with local, state, and federal governments;
- Creative arts such as traditional Indian art, crafts, music, and dance; and
- Native language arts, including bilingual projects and the teaching and preservation of Indian languages.

The program, thus, allows school districts and parents to supplement and bolster the local educational program in ways that recognize and build upon the cultural and linguistic differences in American Indian and Alaska Native children in the public schools. Indeed, consistent with the findings of the Congressional Report of 1969,[4] the Indian Education Act acknowledge these culstural differences and makes provisions for them in its educational programs. It is, therefore, not surprising that the study found that nearly two-thirds (64%) of the over 1,000 Part A projects across the country have a cultural instruction component.

Study Procedures and Indian Involvement

For the evaluation of the Part A Program, data were collected during fall and spring visits in 1981-82 to 115 Part A projects. The visited projects were a stratified random sample of all Part A projects in public school districts which had been operating three or more years and which had 30 or more American Indian/Alaska Native students in 1981 (i.e., 85% of the Part A projects in public

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[3]Excerpted from Federal Register/Vol. 45, No. 100, May 22, 1980, p. 34157.

[4]Senate Committee on Labor and Public Welfare Indian Education A National Tragedy - a National Challenge. S. Rept. 1969, 91st Cong., 1st Session, No. 91-501, 1969. Special Submittee on Indian Education.

schools). The data in this monograph are based on the 74 such projects which had cultural instruction or activities components. At each of these projects, data were collected from the following groups of respondents: (a) local school administrators, (b) project directors, (c) project staffs, (d) parent committee members, (e) public school principals, (f) teachers, (g) leaders in the Indian community, (h) Indian students, and (i) parents of Indian students. The project staffs, parent committee members, teachers and students completed self-administered questionnaires; other respondents were interviewed by American Indian or Alaska Native data collectors. In addition, data were gathered from project and local education agency (LEA) files. From its start, the study was designed to provide for the substantive involvement of Indian educators at all points. For example, as much cultural matching of interviewers with respondents as possible was required in order to increase the probability of gaining valid and useful data. Similarly, it was required that Indian researchers play a substantative role in the study's conceptual design, the development of data collection instruments, and data analysis and interpretation.

Consequently, during the early stages of the evaluation, Development Associates identified and initiated ongoing consultations with knowledgeable Indian and Native educators who possessed a variety of experience and expertise. These individuals were known to have a thorough knowledge and understanding of Indian communities, organizations, and education in general, and of the Part A Program in particular. These consultations and involvements provided insights and strategies bearing upon the study's design, implementation, and analysis. They were also quite helpful in establishing the study's credibility within the Indian and Native communities and in securing cooperation from schools, both of which facilitated data collection throughout the study.

In addition, a technical advisory panel to the study was constituted. This panel was made up of Indian educators and researchers from across the country who met to review and advise the study's staff with respect to study design, data collection and analysis. They participated in decisions regarding areas and strategies of investigation; reviewed all instrumentation; participated in sampling and data collection decision-making; reviewed preliminary data and advised regarding the analytic plans; and individually reviewed and commented on drafts of this report. Throughout the study, each of these individuals devoted

significant amounts of time and energy to the effort. Consistently, they were free in their criticisms of draft materials and made valuable contributions to the evaluation overall.

Overall, the study utilized over sixty Indian professionals as paid consultants at various critical points. Throughout, Bear Chief and Associates (an Indian owned and staffed consulting firm) served as a subcontractor to Development Associates. During the instrument development stage, some forty Indian educators -- teachers, project directors, and university professors -- reviewed and offered revisions to the various questionnaires. Data collection itself was undertaken virtually entirely by Indian or Alaska Native professionals. Field staff were provided an intense week of special training prior to the fall data collection and a second week of training prior to the project visits in the spring. The field staff consisted of university faculty members, upper level graduate students with prior work experience, and experienced professional staff from Indian firms or organizations with whom subcontracting arrangements had been made.

Data analysis also included substantial Indian involvement. Native American graduate students at Arizona State University conducted the coding of all open-ended questionnaire responses from Native American interviewees. It was clear during the early analytic phase of the study that Indian educators could more accurately analyze the responses of Indian parents and project staff than could coders with little cultural or programmatic insight. Similarly, Native American graduate students from Pennsylvania State University were used to provide ratings based on a qualitative assessment of recorded data of the cultural components of the Part A projects.

Content and Organization of This Report

This report presents a detailed description of the cultural instruction component of Part A projects and an assessment of their impact and relevancy in terms of satisfaction, appropriateness, and importance based upon the collective judgments of respondents representing the school districts, the Indian community, and Indian students. These data are presented in Chapters 3 through 9.

In addition, during the preliminary phase of the study, there surfaced a concern regarding the relevance of culturally related instruction in furthering academic and basic education goals through the Part A Program. Indeed, the House of Representatives Report (H.R. 15) on the education amendments of 1978 cautioned that the inclusion of culturally related education should not be construed as a departure from the importance of providing basic educational instruction to Indian students through the Part A entitlements. Skepticism regarding the possible benefits and usefulness of culturally related education has likely been fostered by the perception that such programs mainly comprise beading, pottery making, or special events activites. Thus, an important aspect of the study of the cultural instruction program was to identify and describe the range and diversity of the program. To do this meaningfully, it is necessary to define, examine, and place within a meaningful context the concept of culture, its reflection within the local cultural programs, as well as its meaning and importance for Indian children, their parents, and the Indian community. Chapter 2 is intended to provide such a framework from an explicitly Indian perspective and to indicate how that view relates to the description and evaluation of culturally related instruction.

With respect to the content of Chapter 2, it should be noted that from the outset of this project, the Department of Education made clear that the study was to assure the inclusion of Native American perspectives and that the results should be structured to be useful to the Indian community. In designing the evaluation, it became apparent that the cultural component was of key importance to the Indian and Native community. Further, the community took a view of culture that went beyond traditional educational views or indeed the standard view of what culture is and its role in education. Thus, for the reader to understand why the evaluation approached culture in depth and how it was assessed, it is necessary to understand how it is viewed by many American Indians. It should be noted that this perspective was critical to the basic evaluation design for the cultural component in that it shaped the questions asked and broadened the scope of what was covered. In some cases, it also affected the techniques used, particularly the use of judgments from various groups of Indian and Native people.

CHAPTER 2. THE EVALUATION OF CULTURE FROM AN AMERICAN INDIAN PERSPECTIVE[1]

The Cultural Context and Content of U.S. Education

A culturally related or culturally relevant curriculum is one that includes and reinforces those elements of a society's cultural values, norms, and heritage thought to be important to pass on to the children educated by that curriculum. The public schools' curriculums and activities are explicitly and implicitly bound by societal and cultural norms and values, and they also reinforce and support them. Indeed, schools, besides educating in academic areas, also play an important role in helping to socialize their students. However, public school curriculums have always been more culturally relevant for certain groups in this nation than for others.

While the United States has always been culturally diverse, European values have predominated in the curriculums of the nation's schools. That is, certain sets of values have been reflected in public school curriculums which reinforced primarily European, or more accurately the Euro-American, culture. Forbes suggests that the Anglo-American culture "has been greatly influenced by non-European peoples (including Indians), but the mestizo (hybrid) character of Anglo-American culture is seldom recognized, especially in the school curriculum."[2] Thus, from an Indian perspective, Indian and Native children (even those who were and are educated in essentially segregated schools) have been disadvantaged and alienated by a school curriculum which has largely ignored their culture and cultural patterns of learning. Indeed, Indian peoples believe that it has been in spite of public schools, not with their assistance, that Indian and Native peoples have maintained their cultures and heritage through the years of federal aggression, benign neglect, and paternalistic concern.

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[1]This chapter was written by the study's Deputy Director, an Alaska Native. The intent was to provide an Indian perspective on cultural programs and how this perspective was used in the study as well as to capture the essence of the particular views of American Indian and Native Alaska people.

[2]Forbes, J. D., Teaching Native American values and cultures. In Bank, J.A. Teaching Ethnic Studies. 43 Yearbook of the National Council for the Social Studies, 1973, p. 201.

As a result of this alienation, Indians, as well as others, have been variously classified by the federal government as educationally handicapped and disadvantaged because of their different social and economic status, but not particularly because of cultural differences. Until recent years, there has been an almost total blindness to the fact that there are often vast, culturally-defined differences in the way Indian children perceive, learn, act, and behave. For example, although teaching and learning about the different cultures of the Western world are important facets of public school curriculums, Indian children generally know more about European history and culture than about the Indian tribes in this country. As a child in Alaska, this author can remember learning the history of Western man, yet almost nothing about Eskimo or Native history. What little was said about Eskimos was so distorted as to cause acute embarrassment.

Indeed, there is an increasingly large body of opinion which takes the view that acknowledging and accepting the existence of cultural differences in tailoring local curricula to meet the special needs of certain children will not weaken the schools, but will, instead, increase their vitality in a pluralistic, multi-cultural society. That there has been a long standing desire for this is attested to by the quick acceptance and growth of culturally relevant instructional programs and activities provided by the Indian Education Act and Johnson O'Malley. Moreover, it is felt, such an approach enables schools to more appropriately serve as a socialization vehicle than they now do as well as serving to ease tensions between groups.

Finally, it is important to note that for the last 30 years the schools have been forcefully charged by the courts with providing an adequate education to all children who enter their doors, regardless of the educational, economic, and social "disadvantages and handicaps" they bring with them. The federal government has assisted the public schools in this for the last 20 years. Although there are several federally-funded programs which have served Indian children when they fit into such programs' criteria, Indian people view Title IV, Part A as unique in that it has recognized the culturally related academic needs of Indian children in addition to the traditional academic needs. The Part A Program, thus, has the opportunity to provide a comprehensive balance of assistance -- i.e. recognizing the social as well as the academic aspects of

schooling. This study has sought to describe and assess Part A projects' efforts to provide such a balance of assistance, as well as to assess specific culturally related efforts from both a general and an Indian perspective.

The Role of Culture in the Education of Indian and Native People[3]

The cultural aspects of education raise a multitude of questions. These questions hinge on one's definition and understanding of "culture" and its function in human community growth and development. Culture as an element of language, and the world view and epistomological structure which it defines and organizes for the cultural group, is also an integral aspect of the question. Finally, and more specific to this study's concerns, is the consideration of culture as part of cognition, learning, and the overall process of education.

Federal programs, especially since the late 1950s, have wrestled with the many facets of educational program and policy as related to a pluralistic society. Much has been achieved under the ESEA's special programs in bilingual education, ethnic heritage studies, special curriculum, and teacher training, as well as through research in all areas of minority and cultural education. Such programs have amassed significant data and materials which attest to the range and force of the cultural educational movement over recent decades. In addition to these developments within the U.S. Office of Education (now Department of Education), there are an extensive number of projects, programs, and activities which have been funded by such groups as the Bureau of Indian Affairs, the National Endowment for the Arts and Humanities, as well as a variety of local, state, and major private and corporate foundations, and, quite often, by Indian tribes themselves.

It is important to understand that the American Indian community is primarily outside the generalizations applied to other minority groups in the United States. Special characteristics define its relationship to federal and state

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[3]This section of Chapter 2 is based upon a paper written for the study by David Warren of the Institute of American Indian Art, Santa Fe, New Mexico.

governments, and the existence of over 200 viable language groups comprising the American Indian, Eskimo, and Aleut populations offers a striking difference between those peoples and others.

Within that composition of tribal groups and linguistic entities, there exist a new momentum and a process of emergence stimulated by the long developing need (and now demand) for more local control over all areas of community development. Education is at the centerpoint of the Indian community's efforts today to meet the rigors of contemporary life, while strengthening traditional institutions and values and the make-up of a special "life way." Thus, this study has sought to describe and assess efforts made by Part A to assist Indian public school students accommodate their own culture and the majority one, as well as the extent of Indian control and involvement in those efforts.

Beyond these general concerns, the study sought to assess the role of culturally oriented activities in Part A and their effectiveness. To do this, it was necessary to define culture both in general and from an Indian perspective. Culture can be defined as a collective term, embodying the way of life of all human groups. It includes standardized learning and forms of behavior which all members of a group recognize and expect. Culture is manifest in language and symbols, in multiple forms of organization, such as family, kin, occupational roles, legitimacy, and authority structures. It also involves the fundamental but more abstract concepts of heritage, comprised of religion, aesthetics, ethical and natural systems.

Perhaps most basic to the function of culture is a collective identity, with boundaries of inclusion or exclusion, often based on space, lineage, or blood relationships to and along a line of common historical experience. Inherent in these is also the sense of shared responsibility for the maintenance, dignity, and freedom of the group.

Culture, as one of the leading authorities on cultural behavior and perception, Edward T. Hall, states, is "man's medium." It is everything that makes up human life. One's personality, the manner of expression, including emotional display, how thought occurs, and how problems are solved further constitute the phenomenon of culture. It governs the means by which we organize our lives from the

simplest to the most complex structures of an economic and political order. Yet, "it is frequently the most obvious and taken-for-granted and, therefore, the least studied aspects of culture that influence behavior in the deepest and most subtle ways."[4]

As examples of this observation, Hall describes the manner in which cultures use time and space as features for organizing activities. For some, notably the white American culture, "monochronic time" (MT) exists as the salient feature of how life is perceived. MT stresses schedules, segmentation, and being on time. In contrast are those, such as the Latin American and Middle Eastern cultures, which view space and time in "polychronic time" (PT) terms. For these groups, things occur at the same time; emphasis is placed on the greater involvement of people, "completion of transactions" as opposed to conformance to preset schedules. "P-time is treated as less tangible than M-time. P-time is apt to be considered as a point rather than as a ribbon or road, and that point is sacred."[5]

The matter of differing time and space perceptions in relation to cultural behavior has great implications for interpersonal relationships. Hall observed that those reared in the MT tradition are often caught in a situation in which "[MT] seals off one or two people from the group and intensifies relationships with one other ... or at most, two or three people."[6] This results in what Hall further describes as high and low context cultures. High context cultures are those that deeply involve many people in a variety of social processes, particularly the wide sharing of information, which, while often simple in message, is deep in meaning. Hall felt this to be true of American Indian

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[4]Hall, E. T., Beyond Culture. New York, 1977, p. 17.
[5]Ibid, p. 17.
[6]Ibid, pp. 19-20.

society.[7] On the other hand, the low context cultures, associated with MT character, were usually highly individualized and somewhat alienated.[8]

The findings of theoretical and applied research in linguistics, psychology, sociology, and ethnography have offered many suggestions for determining the appropriate role of educational institutions outside the family and community in addressing such a broad and complex matter as cultural development. There is evidence that the holistic nature of culture and language must be carefully considered in programs that deal with either element or dimension. How those approaches are best served in school and overall educational situations is inherent in the accumulated inventory of experience and materials from Part A and the various other programs of the last few years.

Cultural references affected, for example, the performance of Canadian Eskimos in schools and revealed the possibility of new strategies for using the culturally related abilities of these students. It was found, for instance, that perceptual skills, cognitive styles, and personality types were all related. Brooks reported that one study strongly substantiated the theory that "the Canadian Eskimo's hunting ecology and childrearing patterns which encourage independence, foster a broad spatial field independence cluster of abilities, and also a distinctive cluster of abilities involving inductive reasoning from non-verbal stimuli."[9] The implications of these findings for educational strategies were highly provocative: Native students appeared strongest in spatial abilities and tended to use those abilities in a style which was characteristically non-verbal.

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[7]Ibid, p. 39.

[8]Havighurst & Neugarten. American Indian and white children: A sociopsychological investigation. Chicago, 1955. The Havighurst and Neugarten study confirmed the existence of affective factors in educational, sociological, and cultural development consistent with the observations of Hall. They found estimatable elements of behavior, defined by cultural norms and peer systems, which strongly suggest the presence of a high context system of "other centeredness" defined by regard for others, service, smooth personal relationships, discipline, and authority, among the majority of Indian students of six different tribes when compared to the white students' low context profile.

[9]Brooks, I.R. Teaching Native children: Lessons from cognitive psychology, Journal of Educational Thought, 12: 1, 1978, p. 63.

In 1976, Paul Rosier reported some preliminary findings from his work in bilingual education at the Rock Point School on the Navajo Reservation in Arizona. The results were dramatic in providing evidence that the use of native language could promote normal cognitive development. In fact, one of the underlying premises and final conclusions of the Rock Point study was that a child must understand the language of instruction well or his cognitive development may be retarded. At the very least, he would be denied the opportunity to develop those cognitive processes to the best extent.[10] His findings of nearly four years of study showed dramatic increases in achievement, in relative terms, among the Rock Point students. The biliterate Navajo students also scored significantly higher in Total Reading on the Stanford Achievement Test than did monolingual BIA students on the Navajo Reservation. Moreover, the rate of achievement growth was nearly double that of the BIA sample population.[11]

In neither the Canadian nor Navajo cases was specific testing or conscious effort made to define or involve a "cultural" dimension to the program. Rosier comments that Navajo social studies in the native language during the fourth and fifth years had given the Navajo language prestige equal to English. The implications for better self-image in the Navajo case were consistent with what Rosier saw in the findings of Canadian studies in which the use of French had highly significant effects on a stronger student self-image.[12]

Also inherent in culture are values. According to Melson, values "have an 'ought' character that guides personal actions, provides standards for reaching decisions and resolving conflicts, justifies behavior, and maintains self-esteem."[13]

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[10]Rosier, P. & Farella, M. Bilingual education at Rock Point - Some early results, TESOL Quarterly, 10:4, December 1976, pp. 379-380.

[11]Ibid, pp. 385-386.

[12]Ibid, p. 387.

[13]Melson, G. F. Family and Environment: An Ecosystem Perspective. Minnesota: Burgess Publishing Co., 1980, p. 100.

> If educators do not take values of different children seriously, they are not acknowledging the influence they have on students. In much the same way as perceptual and cognitive styles, values may act as selective mechanisms in filtering information concerning the environment.[14]

McBer states that "as a result of our hereditary equipment, our particular life experience (molded by culture for example), and the demands of our present environment, most people develop learning styles that emphasize some learning abilities over others."[15] Indian and Native children from traditional cultures do have such culturally related learning styles. For example, according to Cattey, "there may be culturally special ways of processing information and processing through different hemispheres in the brain may be a result of how one perceives the world in which one lives."[16] In her review of how Navajos learned she concluded that:

1) The Navajo perceives the world more holistically than does the Anglo;

2) The Navajo excels in visual and spatial configuration; and

3) His verbalizations tend to be more indirect, metaphoric, mythological in nature as a means of communicating information.[17]

These studies suggest that curriculum and teaching strategies can be most effective when they recognize the need to develop some relevancy for the Native student through an appreciation and understanding of the cultural aspects of learning, self-image, and perception/cognition questions. Otherwise, as Cattey concludes, we are forcing the student to:

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[14] Ibid, p. 116.

[15] McBer & Company, Learning Style Inventory - A Technical Manual, Boston, Mass. 02116, p. 4.

[16] Cattey, M. Cultural differences in processing information. Journal of Indian Education, Vol. 20, No. 1, Arizona State University, October 1980, p. 23.

[17] Ibid, pp. 26-27.

> ...learn through a process that perhaps is not conducive for him to achieve his maximum potential. We are, perhaps, stifling a natural creative process by subjecting him to listen rather than see, to dissect, break down, and analyze information without seeing its relevance and association to other aspects of life. We need to take a closer look at our educational system; not merely what is being taught, but how and for what purposes.[18]

This part of the chapter has outlined a number of perspectives and factors in dealing with the issue of culture and its relationship to education and human development. The often-quoted criticism of modern life is that it has compartmentalized the organic nature of human life and, especially, traditional societies. That compartmentalization has led to a limited understanding of culture and its function in contemporary education and to the addressing of these concerns simply through the language dimension in the context of bilingual education. For the American Indian community, whether on the reservation or in an urban setting, that approach is simply too restricted.

Since it is a clear purpose of Part A to enhance the educational experience of the Indian child, the study sought to assess the extent to which projects accommodated language, Indian values and learning styles. Furthermore because of the diversity of Indian and Alaska Native cultural groups, the design of the study placed heavy reliance on ratings and assessment of open-ended responses from local members of the relevant cultural groups, i.e., from Indian parents and from the Indian community or tribal leaders familiar but not associated with the Program. In addition, it sought to examine the culturally related content of the curriculum, which is discussed below.

The Importance of Providing Culturally Sensitive and Relevant Instruction for Indian and Native Children

The Indian Education Act, particularly the Part A regulations (1980), provides opportunity for eligible school districts to carry out culturally

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[18]Ibid, p. 28.

related and relevant programs to bolster and reinforce the Indian and Native students' total educational experience. Also provided are many opportunities for local participation by Indian parents and other Indian community members in the project and schools. From their perspective, the provision of culturally related instruction is vitally important to the education of their children, and it is also important that Indians and Natives be involved in controlling that which is presented.

It has been particularly disturbing to Indian people that the social studies and American history curriculums of public schools have typically offered Indian and non-Indian children alike distorted and inaccurate representations of the American Indian and Alaska Native, their history, cultures, values, and ways. The curriculums have also perpetuated very familiar, racially biased stereotypes. Thus, the public schools themselves have been guilty of fostering and reinforcing biased, simplistic, or stereotypic misrepresentations of Indians and Natives. To this day, in school plays, in holiday celebrations, and in the media, the usual portrayal is the simple-minded and pseudo-romantic view that Indians are, at best, primitive, featherwearing, and half-naked, and at worst, savage, murderous, dirty, lazy, and generally inferior in all manner of human existence. Besides presenting historical inaccuracies set in some past time, Indians have rarely been portrayed as modern, present day people. Readers may harken back to their own personal image of the American Indian and Alaska Native to confirm this picture.

Thus, from an Indian perspective, the culturally related Part A Programs in the public schools provide an opportunity to correct the misrepresentations of tribal and Native people and their culture -- to give both Indian and other children a more accurate and more sensitive understanding of Indians and Natives and their history, culture, values, and ways. The possibility thus exists that such instruction will have an influence upon the non-Native majority, and thereby correct their misconceptions.

Also, there is the possibility that teachers themselves may be affected by the Part A Program, changing their ideas and attitudes about Indian children and how they learn. As Forbes has suggested,

> The teacher in the United States has a tremendous opportunity, the chance to teach about the two most inspiring sequences of events we can think of. First is the 20,000 year struggle of the Indian people to develop the art of living in harmony with the Universe, second is the 500 year struggle of the Native American people to resist conquest and to remain true to their heritage.[19]

Even today, the majority of public school teachers of Indian and Native children are non-Indian, and many, unavoidably, continue to bring into the classroom attitudes of ethnocentrism. Indeed, ingrained in the memories of the school experience of many Indian and Native adults and their children are specific instances of racial prejudice and racial bias. This was documented 15 years ago by the testimony of Indian people during the congressional hearings which eventually led to the passage of the Indian Education Act.

Thus, the Indian Education Act sought not only to encourage the academic growth of Indian children, but to change underlying attitudes and conditions and in so doing enhance academic success - i.e., to make the school environment more sensitive and more conducive for Indian children. This study has sought to assess the efforts of Part A projects to change their school environments, their attitudes toward Indian and Native peoples, and their approach to content instruction on Indian and Native peoples.

Another important area to consider as an argument for culturally related instruction is the more distinctly culture bound characteristics of the Indian or Native child who has been brought up in a traditional manner. Such children often bring a quite different set of outlooks and behaviors to the school than does the typical school child. Many are linguistically different and their upbringing has given them a perception (world view) different from the Euro-American world view of most other children who enter the public schools. Marashio, who examined the learning process through Native American ways, explains:

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[19]Forbes, Op. Cit., p. 219.

> Most Euro-American education experiences are segmented into a utilitarian educational experience because Euro-Americans place greater emphasis on those skills valuable to the work-a-day world. Today, the learner asks, "What will I do when I get out of school?" or "Of what value is this subject?" "Why do I need to learn this?" Euro-American society approaches life from a one-dimensional view: materialistic gain. Unfortunately, humanities are shunned. Contrarily, the Native American implements a full-dimensional educational experience with the learner submerged daily into learning through an inter-disciplinary approach about life, art, music, ethics, laws, hunting, culture, farming and self. From these combined educational experiences, the Native People learn about their interrelationship with the universe, consequently, understanding their role in the universal scheme.[20]

Furthermore, schools directly and indirectly influence important areas of student self-esteem and self-worth, and these are areas addressed by many Part A projects. They may do this by enforcing and reinforcing the student's attitudes and abilities as a learner, as a person who can achieve personal goals, and as an accepted member of a group to which he or she relates and of which he or she is a contributing member. There are also the sometimes sensitive areas of moral and ethical values which Indian people desire to teach their children.

This society for many reasons tends to shy away from explicitly teaching moral/ethical values. Yet, it is important to many Indian and Native parents that their children be taught and reinforced in the rich and viable moral and ethical values which seem to be shared by all tribes -- values which are very Christian-like, such as peace and harmony, and not at all heathenistic, savage, or simple-minded as some still believe. Marashio argues that:

> Since spiritualism dominates their lives, a reverence toward all life permeates Native American belief. With the present lack of reverence toward life existing in Euro-American society, a holistic approach toward education is realistic. A welding together of the humanistic and the utilitarian learning will provide a diversified educational experience with a curriculum offering job skills along with life skills.[21]

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[20] Marashio, P. Enlighten my mind - Examining the learning process through Native American's ways. Journal of American Indian Education, Vol. 21, No. 2, Feb. 1982, p. 9.

[21] Ibid.

However, many Indian and Native children who live by Indian values at home are expected to drop them upon entering the classroom and observe different sets of values, often causing confusion and conflict. Rossi reinforces this in his recent book, People in Culture. He addresses the notion of forced acculturation and the internal psychological conflicts this causes in people.[22]

Indeed, many Indian educators believe that the physical and mental strain experienced by children from different cultural backgrounds when placed in an environment where different behaviors and attitudes are expected causes many of them to withdraw and express their rejection in ways already well documented, e.g., non-responsiveness, defiance. Sensing that something is wrong, such children often do not blame the schools, but rather themselves.

On the other hand, there are the Indian children who have not been brought up in a traditional Indian environment, but in urban and metropolitan areas. Many are children of relocated parents or grandparents, brought to the cities by the federal government's relocation policy, which Indian people feel has been a conscious effort to loosen and break the cultural ties of Indian people to their tribes. Some have adapted well to the cities, but others have not. Most, however, keep their ties to their home reservation, village, or region. Indian parents in urban situations, in particular, desire to see that their children learn as much as possible about their individual heritage and the collective heritage of all Indian people. Culturally related instruction in the school setting is quite compatible with such attitudes and desires of urban Indian and Native parents. The study, therefore, sought to assess project efforts to make instruction more compatible with Indian values and thereby reduce conflicts.

Finally, by law Part A is a supplementary entitlement program and local projects are limited in the services they are allowed to provide, particularly in purely academic/basic education areas. The study sought to determine how the projects have bolstered the educational and social programs in schools and the ways they have sought to assist students in the very personal areas of self-worth,

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[22]Rossi, I. People in Culture. New York: Praeger Press, 1980.

self-pride, group pride, and esteem, which are generally believed to have an influence upon the child's socialization and academic success within the school environment. Specifically, it was expected that by recognizing and telling a child that he or she is an important, worthwhile individual, that it is good to be Indian, with positive models to follow, and it is not bad to be different, and that his or her ancestors are not savages, the projects efforts' would have a beneficial effect on a child's self-esteem and self-worth.

Other Elements of Public School Educational and Social Programs Affected by the Part A Cultural Program

The study also sought to determine whether Indian and Native children are now being taught their history in a fashion that does not place ethnocentric labels on the acts and ways of their ancestors. Specifically, the study inquired as to whether students were learning the history of their tribe, who their leaders were and are, and the federal laws and treaties that govern the relationships between Indian people and the federal and state governments. It sought to determine whether students have the opportunity and the encouragement to research the diverse aspects that make up Indian and tribal life, past, present, and future, are reading and writing about Indian literature, and are engaging in other creative expressions of their cultures. It also sought to learn whether the students are learning of the wealth of contributions that Indians and Alaska Natives have made to this country -- much of it unknown or taken for granted by the majority of society.

Indian children in many Part A Programs also receive creative arts and crafts classes. Although this might be an easy-to-criticize aspect of the Part A Program, there are, from an Indian perspective, many positive and personal benefits. Indeed, Indian culture is manifest in language and symbols. Symbolism is, therefore, important in Indian and Native arts and crafts. Beading, for example, is often distained as a waste of time and money; yet when taught correctly, it is rich in symbolism, not merely the pleasing designs seen by the unknowing eye. Furthermore, arts and crafts for Indian and Native people are not simply a homey, old fashioned, or nostalgic harkening to the past. The aesthetic appreciation of art and things natural is an important aspect of Indian culture

involved in the teaching of arts and crafts. Such abstract notions as harmony, balance, and symbolism are some of the important concepts learned by Indian children through crafts. Indian and Native art work is replete with symbols of creative life representing the tribe, the village, their relationships to nature, and nature's relationship to all of Indian life. Such symbols are important for their portrayals of the Indian and Native religion and ceremonies, the meanings of which are rarely evident to those who are outside the culture. Moreover, much of the arts and crafts instruction stresses the use of natural materials - things gathered from nature and which have exceptional qualities and attributes which enhance and contribute to the symbolic nature of the art work. Thus, many aspects of the culture - past and present - are expressed within Indian and Native arts and crafts, which elevates them to a level of importance beyond the simple pleasure non-Indians find in them.

There is also a purely creative aspect to such activities whereby children and youth can plan and execute art or craft objectives. Often overlooked, too, are the important skills learned, such as manual dexterity, perceptual skills, coordination and organization. And there is the joy and satisfaction of creating something of worth. These are no less important to Indian and Native people than the learning of facts and figures. Thus, from an Indian perspective, such cultural/creative activities are important to the overall development of a child, and the study investigated the extent to which they were occurring.

Lastly, from an Indian perspective, cultural activities should include special events such as field trips, Indian youth clubs, special Indian days or awareness week from which all students and school staff may benefit. With such activities, attention might be given to special Indian observances and events -- tribal observances, Indian games or sports, recognition of Indian leaders, and Indian speakers of local, regional, or national importance. Further, these special events of local cultural programs could combine old and new customs, traditions, and practices in ways which broaden the experiences of the students. While not viewed as absolutely crucial to the education of Indian children, they are viewed as important in that they can help provide a good balance for a comprehensive educational program at a time when educational programs in public schools are often being forced to narrow their focus (e.g., reducing their offerings in industrial arts, career exploration and counseling, music and art).

Finally, Native Americans view all of the above mentioned cultural topics and activities as having academic as well as personal value. The study therefore sought to describe and assess their role in the academic program.

Summary and Conclusions

This chapter has attempted to provide a rationale for and a description of the range of culturally related activities in the Title IV, Part A projects from a Native American perspective and the manner in which this study has treated this important area. From this discussion, it should be clear that many Indian and Native parents have seen their children thrust into conflicts over differing values and ways of behavior - competition, verbosity, individualism, aggressiveness in the public schools. When the expected and sometimes conflicting values and behaviors of one culture are brought to bear upon another, there are bound to be problems. The Part A Program is seen by many Indian educators as a way to ease these conflicts and thereby enhance the teaching and learning of that which is necessary to get along in this society.

Moreover, public education, historically, has had tremendous affect upon Indians and Natives -- both positive and negative. Such education, however, did not accomplish its major goals of total assimilation, the thrust of early education efforts of the federal government toward American Indians and Alaska Natives. Thus, the culturally related needs of Indian and Native children still exist, are varied, and are generally specific to the location of the school district. To meet these needs, Part A projects must carry out a wide diversity of activities. Further, these needs must be assessed locally, and programs and activities developed based upon those identified needs.

Typically, Indian children in, on, or near reservation locations or in rural areas (i.e. Alaska villages) are tribally homogeneous, unlike those in metropolitan or urban locations. On or near reservation, rural, and village schools usually have large numbers (even a majority) of Indian or Native children who have close cultural ties to their tribes or villages. They are raised in a traditional fashion, and often speak the native language. Metropolitan or urban schools usually have relatively few Indians within the total school populations. The proportion of children from diverse tribes is usually great, and individual

students may have spent most of their lives in this setting or may have been relocated from reservation and/or rural areas; such Indian children thus have a great diversity of educational and social needs.

Reservation and rural school districts often have a low or non-existent revenue base and rely heavily upon state and federal funds. The needs of their children are similar, and are frequently met by broad based programs for large numbers of children, and such programs (as the cultural programs) tend to be more integrated into a district's regular programs. Urban and metropolitan districts are relatively more wealthy and are less reliant upon state and federal funds, but have seldom offered specific programs for Indian and Native children, who are generally few in number. Special programs in such districts must seek to meet more diverse needs of Indian children who are spread thinly throughout the school district.

Furthermore, while many Indian and Native children across all school settings have suffered educationally according to public school criteria for success, there have been different sorts and magnitudes of problems in reservations and rural settings from those found in metropolitan and urban settings. Indian and Native children in reservation, rural, and village settings suffer less an identity crisis than do children in urban and metropolitan settings. But regardless of setting, their identification with values and world views that are different from those assumed of all children entering school causes conflicts which take tremendous personal strength and resolve for Indian and Native children to accommodate or overcome. Indian and Native children in the urban and metropolitan settings (especially those from traditional backgrounds) often experience identity crises when they are thrust into a school environment where they are not only a small minority, but are essentially and necessarily aliented from other minority children as well. For them, the conflict is greatest of all.

A more holisitic and sensitive approach to the teaching of Indian and Native children is justifiable from a purely educational perspective, especially for the very young children, in order to provide them with a more balanced and relevant education. Accordingly, it is important to note that by age five a child has absorbed the cultural values of his family and surroundings. Their learning style is more or less set; to unlearn these things or to otherwise cope with

insensitive settings and expectations places a double burden upon the Indian child. He has to learn the new values and objectives of the school curriculum as he sets aside his own past experiences and values, which historically has seldom been reinforced by the schools.

Finally, the point must be stressed that Indian and Native children are not intrinsically educationally and socially disadvantaged because of their different cultural values or backgrounds, nor do they lack the desire to learn whatever the schools offer. Indeed, the Part A Program legislation has recognized such differences and acknowledged that building upon them is a sound educational strategy which merits federal support.

In summary, this chapter has sought to present a Native American perspective of the culturally related efforts of the Title IV Part A Program. This study in general, and this monograph particularly, have sought to describe and assess the role of culturally oriented activities in Part A projects. The assessment was carried out using both a general perspective employing many standard evaluation techniques and a more specialized perspective based on distinctly Indian views such as those in this chapter. As such, this chapter provides a basis for assessing the extent to which the projects' cultural efforts are responsive to Native American desires. In the remaining chapters, the totality of the data collected is presented.

CHAPTER 3: OVERVIEW OF THE CULTURAL INSTRUCTION COMPONENT OF THE PART A PROGRAM

During the 1981-82 school year, visits were made to a sample of 115 Title IV, Part A projects which had been funded continuously for three years (1979-80, 1980-81, 1981-82) and which had at least 30 Indian students eligible to participate in Part A activities. A total of 74 of these projects reported having a culturally related instructional component. This chapter provides a comprehensive overview of that cultural component. Where appropriate, the data were weighted to make them representative of the universe of Part A projects with cultural components.[1] Thus, the data may be considered as coming from a subset of 550 of the 865 Part A projects in the larger study's universe. Listed in Table 3-1[2] are the respondent groups and the number of respondents in each group for the subset of projects with cultural programs. Weights were calculated on the basis of the universe of 865 projects and applied uniformly; thus there are minor variations in projected numbers (e.g., 545 vs 550) which have been checked using alternative weighting strategies and found to yield essentially the same results.

The data presented here are project-level data and represent the responses of knowledgeable project staff members to questions in a special questionnaire entitled "Culturally Related Activities," completed only for those projects with culturally related instruction and activities. In addition to a number of questions designed to provide cultural component background and implementation data, this questionnaire also contained a comprehensive "Inventory of Instruction in Cultural Heritage" designed to detail what was taught, by whom, and how often.

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[1] Students within projects and their teachers, principals, and parents were selected so as to be self-weighting overall, so weights for data from these groups were applied only when project means were being reported or analyzed.

[2] Respondents listed in Table 3-1 were asked a number of questions regarding their local cultural component which are reported in this and the following chapters.

TABLE 3-1

RESPONDENTS TO QUESTIONS CONCERNING
THE CULTURAL COMPONENT OF PART A PROJECTS, UNWEIGHTED*

Respondents	Cultural Subsample Unweighted Numbers
Parents	1,070
Parent Committee Members	205
Parent Committee Chairpersons	74
Indian Tribal/Community Leaders	67
Project Directors (Spring)	70
Project Directors (Fall)	74
Project Staff	268
District Administrators (Spring)	72
District Administrators (Fall)	72
Principals	335
Teachers	872
Students, Grades 4-6	3,595
Students, Grades 7-12	4,864

*Throughout this report, data for student, parent, teacher, and principal respondents remain unweighted, as weighing was not needed to make them nationally representative.

Overall, the typical Part A project offered cultural instruction and activities for an average of 2.5 hours per week for 28 weeks per year. Cultural programs had been in operation an average of six years.

Location of Projects With and Without Cultural Components. Approximately two-thirds (64%) of the Part A projects in the study provided some type of Indian or Native cultural instruction and/or activity. Table 3-2 shows the percentage of projects in different locations which provide culturally related instruction through Part A. As shown in the table, metropolitan projects had the highest percentage (83%) of cultural programs and on/near reservation projects had the lowest (50%). Thus, as project locations moved farther from a reservation location, the incidence of projects offering a cultural component increased. Of the projects with a cultural component, 27% were located on/near reservation, 29% were in other rural areas, 20% were in urban areas, and 24% were projects in metropolitan school districts.

TABLE 3-2

COMPARISON OF PROJECTS WITH CULTURAL COMPONENT
AND UNIVERSE OF PROJECTS, BY LOCATION
(Weighted N=865)*

Setting	Number of Projects in Universe	Number and Percentage of Projects with Cultural Component
On/near reservation	305	151 (50%)
Rural	255	157 (62%)
Urban	148	112 (76%)
Metropolitan	157	130 (83%)
OVERALL	865	550 (64%)

*The total number of projects was 115. The data have been weighted to make the findings representative of all projects.

Primary Objectives and Most Important Single Goal of Cultural Programs. Project directors/coordinators were asked about the primary objectives of their Part A projects, their secondary objectives, the major objectives of other special programs for Indian students (e.g., Johnson O'Malley), and school district objectives. As indicated in Table 3-3, over two-thirds of the project directors reported increasing student knowledge of Indian history and culture (69%) and increasing student pride in their Indian heritage (73%) as primary objectives of their Part A programs. A minority indicated "developing culturally related materials" (36%) and "increasing student knowledge and use of Indian/Native languages" (19%) as primary objectives. A relatively smaller percentage of the projects reported these were objectives of JOM, other special Indian programs, or the school districts.

The project staff responsible for the local cultural program were asked the most important single goal of their programs. Table 3-4 shows the distribution of responses to this question. "Increasing cultural awareness" was most frequently named by project directors as the most important single goal. "Increasing awareness of the contributions of Indians" was not chosen by any on/near reservation projects, and, not surprisingly, "Learning the native language" was chosen as the most important goal only by reservation projects.

TABLE 3-3

PERCENTAGES OF PROJECTS WITH CULTURAL COMPONENT HAVING CULTURALLY RELATED PROGRAM OBJECTIVES, AS REPORTED BY PROJECT DIRECTORS (Weighted N=545)*

Culturally Related Program Objectives	Part A Primary Objective	Part A Secondary Objective	JOM or Other Indian Program Objective	School District or Other Special Program Objective
1. Increase student knowledge or awareness of American Indian history and culture.	69%	23%	15%	11%
2. Develop culturally related materials for use with Indian/Native students.	36	32	11	18
3. Increase student knowledge and/or use of Indian or Native languages.	19	28	11	15
4. Increase Indian student pride in ethnic heritage.	73	24	17	15

*Data in this table are respondent-level data from the Project Director Questionnaire. These data were weighted to make the findings representative of all projects with a cultural component. The actual number of respondents was 74.

TABLE 3-4

MOST IMPORTANT SINGLE GOAL OF CULTURAL PROGRAMS, BY LOCATION
(Weighted N=545)*

Most Important Single Goal	Project Location				
	On/Near Reservation	Rural	Urban	Metro	Overall
Increasing cultural awareness.	27%	30%	51%	32%	34%
Developing/improving self-esteem as an Indian	33	22	24	23	25
Passing on tribal culture /ensure culture is not lost.	17	12	16	16	15
Increasing value and respect for Indian (tribal) heritage.	9	15	0	16	11
Increasing awareness of the contributions of Indians.	0	8	9	17	9
Increasing awareness of Indian (tribal) history	3	9	0	0	4
Learning the Native language.	11	0	0	0	3

*Data in this Table are respondent-level data from the Project Director Questionnaire. These data were weighted to make the findings representative of all projects with a cultural component. The actual number of respondents was 74.

Priority Given to Cultural Instruction. Project staff were asked what priority was given to cultural instruction/activities compared with other educational needs of Indian students (based upon their needs assessment). Table 3-5 shows that 38% of the cultural projects viewed cultural instruction/activities as a "higher priority," 31% gave it the "same priority," and in 31% it was considered a "lower priority." Note that over half of rural projects gave cultural instruction a "higher priority" than other educational needs, compared with about one-third of the projects in other settings.

TABLE 3-5

PRIORITY GIVEN TO CULTURAL INSTRUCTION
COMPARED WITH OTHER EDUCATIONAL NEEDS, BY LOCATION
(Weighted N=550)*

Location	Higher Priority	Same Priority	Lower Priority
On/near reservation	31%	42%	27%
Rural	57	23	21
Urban	32	27	41
Metropolitan	30	31	40
OVERALL	38%	31%	31%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

Role of Bilingualism and Native Language Dominance in Determining Activities. The survey also examined the extent to which bilingualism or the Native language dominance of Indian/Native students determined cultural instruction/activities. Table 3-6 indicates the distribution of responses by projects to this question.

TABLE 3-6

DEGREE THAT BILINGUALISM OR NATIVE LANGUAGE DOMINANCE HAD DETERMINED
ACTIVITIES OF CULTURAL PROGRAM, BY LOCATION
(Weighted N=550)*

Setting	Not at all	Somewhat	A great amount	Not Applicable
On/near reservation	30%	20%	23%	27%
Rural	54	13	9	24
Urban	53	15	0	32
Metropolitan	50	15	0	35
OVERALL	46%	16%	9%	29%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

Only in reservation projects does it appear that bilingualism/Native language dominance was significant in determining the activities of the cultural program. Nearly half of these projects indicated that language factors had either "a great amount" (23%) or "somewhat" (20%) of an influence on their activities. Overall, 75% of the projects (83% of the non-reservation projects) indicated that Native language was "not applicable" (29%) or had "not at all" (46%) determined the type of cultural activities presented. When these projects were asked to explain their "not at all" and "not applicable" responses, 72% indicated that they had no bilingual students or that English was the dominant language. An additional 17% indicated that very few students in their districts still spoke the Native language.

Tribal Representation of Students. Nearly all (96%) coordinators of the projects surveyed reported having students from more than one tribe. Numbers varied from one tribe (several on/near reservation and rural projects) to a maximum of 84 tribes, reported by a metropolitan project. The average was twelve. Nearly one-fourth (22%) of the projects with a cultural program served Indian students primarily from nearby reservations. Over nine-tenths (92%) of the projects with culturally related instruction indicated that they provided both single-tribe and multitribal topics, courses, or activities. As expected, 77% of the on/near reservation projects indicated they provided both types, whereas all (100%) rural and metropolitan projects and 93% of urban projects did so.

Local Indian Involvement In Project. All of the project coordinators said they used local Indian/Native people in their cultural instruction and activities. Local parents and tribal or community leaders were involved in the cultural program in the following ways:

• Instructing or assisting with instruction/activites.	99% of projects
• Identifying cultural needs of students.	97
• Developing cultural activities, programs.	95
• Developing awareness of program.	17
• Locating/supplying resource materials.	4
• Monitoring/evaluating cultural program.	2

Regarding the representativeness of Indian/Native community (tribal) members in cultural instruction or activities, over three-fourths (79%) of the project coordinators indicated the cultural instruction and activities were

representative of the Indian community. Only 2% indicated they were not representative (19% did not answer the question).

Sixty-three percent of the projects with cultural instruction indicated that they also included Indian religious or ceremonial study. Fewer than half of reservation (44%) and metropolitan (46%) projects had religious or ceremonial study, while 80% of rural and 84% of urban projects presented these topics.

If a project included Indian religious or ceremonial study, project directors/coordinators were asked whether the local Indian community or tribe had expressed a need for such study. Table 3-7 provides a distribution of those responses.

TABLE 3-7

WHETHER LOCAL INDIAN COMMUNITY OR TRIBE EXPRESSED NEED FOR STUDY OF INDIAN (TRIBAL) RELIGIOUS OR CEREMONIAL SUBJECTS, BY LOCATION (Weighted N=346)*

Setting	Yes	No
On/near reservation	28%	72%
Rural	36	64
Urban	26	74
Metropolitan	18	82
OVERALL	28%	72%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

Only 28% of those with religious or ceremonial instruction indicated that the Indian or tribal community had expressed a need for such instruction. Asked whether any problems had been encountered in presenting these topics, 91% answered no. Project staff were also asked if special provisions were made to ensure that the appropriate persons were involved in the presentation of these religious or ceremonial subjects. Staff from 52% of these projects responded, 11% fewer than indicated they taught these subjects. Of these, 49% responded "yes" and 51% "no." Of those who answered affirmatively, 45% had hired

experienced instructors; 32% had used knowledgeable tribal consultants and Indian parents; 3% had completed careful prior examination of lesson plans and presentations; and 12% responded that, while they (the students) had studied these subjects, they had not practiced or demonstrated them.

Local Indian Involvement in Selection/Recommendation of Textbooks and Other Educational Materials. Project staff, parents, or parent committee members in over half (52%) of the projects with cultural programs had been involved in the selection and/or recommendation of school textbooks. By setting, 37% of the on/near reservation projects; 73% of the rural projects; 46% of the metropolitan projects ; and 51% of the urban projects indicated that Indian people had not been involved in selection/recommendation of school textbooks. Participation in the selection or recommendation of other educational materials by project staff, parents, or parent committee members occurred in 64% of the cultural projects. By setting, 71% of rural projects, 62% of on/near reservation, 70% of metropolitan, and 48% of urban projects indicated that local Indian people had participated in the selection/recommendation of other educational materials.

Relationship and Influence of the Cultural Program on School District. Project staff were asked whether any schools in their districts had provided culturally related instruction or activities for Indian students prior to their Part A programs. Table 3-8 shows the breakdown of responses by location.

Only 16% of the projects indicated that there were culturally related instruction or activities provided to Indian students prior to their Part A programs; 65% of the projects indicated that there were not. Staff in a surprisingly large proportion (19%) of projects, however, did not know whether their districts had provided cultural instruction or activities prior to the Part A project. It is of note that cultural programs had not been previously provided in 60% of the on/near reservation and 85% of the rural projects; these are the settings which have the most Indian children.

The types of instruction/activities cited as provided by these districts prior to the Title IV Program were:

TABLE 3-8

SCHOOL DISTRICTS PROVIDING CULTURALLY RELATED INSTRUCTION
PRIOR TO TITLE IV, PART A, BY LOCATION
(Weighted N=550)*

Setting	Yes	No	Don't Know
On/near reservation	14%	60%	26%
Rural	10	85	5
Urban	15	63	22
Metropolitan	28	50	22
OVERALL	16%	65%	19%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

The types of instruction/activities cited as provided by these districts prior to the Title IV Program were:

- Cultural activities, general
  (Some projects in all four settings indicated this.) 37%
- Brief sessions about Indians in Thanksgiving history
  (Only rural and metropolitan projects indicated this.) 20
- Indian/Native history
  (Only metropolitan projects indicated this.) 15
- Yes, but don't know what activities
  (Only on/near reservation projects indicated this.) 10
- Indian bilingual program
  (Only rural projects cited this.) 8
- Arts/crafts/singing/dancing
  (Only on/near reservation projects indicated this.) 7
- Field trips, Indian club, tribal government
  (Only on/near reservation projects cited this.) 4

Staff in the projects with cultural instruction were asked whether any of their special Indian education project culturally related instruction or activities had become a part of the regular school program. Table 3-9 shows the distribution of responses by location.

TABLE 3-9

WHETHER OR NOT SPECIAL PROJECT CULTURALLY RELATED ACTIVITIES BECAME A PART OF THE REGULAR SCHOOL PROGRAM, BY LOCATION (Weighted N=550)*

Setting	Yes	No
On/near reservation	68%	32%
Rural	36	64
Urban	34	66
Metropolitan	50	50
OVERALL	47%	53%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

As indicated, coordinators in more (68%) on/near reservation projects said their cultural instruction or activities had become a part of the regular school program than did those in projects in the other three types of locations. Integration into the regular school program had occurred the least in urban and rural areas (34% and 36%). In all, staff in 47% of the projects responded that their culturally related activities had become a part of the regular school program.

Activities that became part of the regular school program were:[3]

- Indian Day/Cultural Week 18%
- Arts/crafts 18
- Guest speakers and special presentations 17
- Indian history 17
- Indian language 8
- Powwows 4
- Other (misc. responses) 18

Over half (53%) of the districts, however, had not incorporated any Part A special cultural programs/activities into their regular school programs. The reasons for not doing so were:

[3]Percentages are based upon the 47% who answered "Yes" in Table 3-9.

- District would if federal funding ended 17%
- District/school not interested 16
- Have not approached the district about doing this 12
- Because non-Indian students cannot participate 11
- Lack of funding 9
- Have not determined what should be incorporated 8

The project staff were also asked whether the school curriculum had been influenced by their cultural program. Staff from 44% of the projects indicated there had been curriculum revisions. Revisions influenced by the cultural program were:

- Indian history class added 27%
- Cultural activities added to curriculum 22
- More class time spent on Indian history and culture 15
- Arts and crafts class added 13
- Parent committee or others consulted for recommendations 11
- Greater awareness/sensitivity/interest in Indian culture 9
- Special events (i.e., Indian Day/Week) 6

Fifty-six percent of the projects indicated that their cultural programs had not influenced any revisions in the school curriculum. Of these, slightly over one half (58%) indicated why. The reasons given were:

- Low priority/not needed 30%
- Just gaining acceptance 18
- Hampered by a lack of funds 12
- Hard to make impact on state approved curriculum 7
- Lacked professional staff and a formal curriculum 5
- Lacked time/qualifications of staff 4
- District had blocked attempts 3
- Other (misc.) 21

Finally, the project staff were asked to judge the responsiveness/helpfulness of the school district administration and school staff in the development and support of the cultural program. Staff from nearly three-fourths (74%) of the projects indicated the administration was "very responsive/helpful," 22% indicated "somewhat responsive/helpful" and 4% indicated "not responsive/helpful."

Acquisition of Materials to Carry Out the Cultural Program. Project staff were asked whether they had been able to acquire sufficient materials and resources to adequately carry out their cultural courses and activities.

TABLE 3-10

ABILITY TO ACQUIRE SUFFICIENT CULTURAL MATERIALS AND RESOURCES, BY LOCATION (Weighted N=550)*

Setting	Yes	No
On/near reservation	86%	14%
Rural	68	32
Urban	92	8
Metropolitan	73	27
OVERALL	79%	21%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

As seen in Table 3-10, over three-fourths (79%) of the projects indicated they had adequate materials to carry out their cultural programs and activities. Of those projects that responded negatively (21%), the reasons cited were: "not enough funds" (51%); "non-availability of materials or resource people" (32%); "problems with requisitioning procedure" (14%); and misc. responses (3%).

Projects with adequate resources and materials were asked to indicate where they had acquired their materials. Sources given were:

- Commercial publishers 83%
- Indian community or tribe 67
- School district 50
- Indian Education Resource and Evaluation Center (Title IV) 46
- State Education Agency 34
- Office of Indian Education Programs (Title IV) 27
- Bureau of Indian Affairs 20
- Other (other projects, project staff, Smithsonian Institute, Title VII, powwows and conferences, universities) 15

Staff from 41% of the projects also received materials from other Title IV projects. The types of materials/resources they received were:

- Curriculum materials 46%
- Audio-visual materials 20

- Crafts samples/materials 10
- Materials on how to conduct meetings 9
- Newsletters, lists of materials 9
- Shared ideas 3
- Materials regarding Indian Education Act 2
- Sample needs assessments

Location and Integration of Cultural Programs in School Districts. In 77% of the projects, cultural activities took place during the school day and used school facilities. Three-quarters (74%) of the projects also had cultural activities after school hours (evening or weekends), and 61% of these also used school facilities.[4]

Project staff were asked if their cultural programs were considered to be a part of the overall school program. Table 3-11 shows the breakdown of responses by location.

TABLE 3-11

CULTURAL PROGRAM CONSIDERED A PART OF THE OVERALL SCHOOL PROGRAM, BY LOCATION (Weighted N=550)*

Setting	Yes	No	No Response
On/near reservation	84%	14%	2%
Rural	70	25	5
Urban	50	50	0
Metropolitan	15	82	3
OVERALL	57%	40%	3%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

An examination of Table 3-11 reveals that coordinators in 57% of the projects responded affirmatively to this question. Note that staff in 84% of the on/near reservation projects answered "yes," as opposed to staff in 15% of the metropolitan projects.

[4]Many projects had both during-school and after-school cultural programs/activities.

The reasons given for cultural activities' being integrated into the regular program by project staff are listed below:[5]

- To make them more effective, to better meet needs (On/near reservation and rural projects only) — 16% of projects
- To increase participation/scheduling to allow most students an opportunity to participate (Projects in all four locations) — 15
- To share culture with rest of school (non-Indians) (Urban and metropolitan projects only) — 14
- Requested by parent committee or Indian community (On/near reservation and rural projects only) — 10
- Instill pride, acknowledge importance of culture (On/near reservation, rural, urban projects) — 9
- Majority of students are Indian/Native (On/near reservation and rural projects only) — 8
- So something will remain if federal funds are out (On/near reservation projects only) — 2
- Other (misc. responses) — 27

The question of how the decision was made to integrate the culturally related activities into the school program was answered by staff of the projects where integration was reported to have occurred. Of these, 22% indicated that the parent committee was responsible for the decision to integrate the cultural program into the regular school program, 19% credited project staff and/or teachers, and 10% indicated that the school administration had decided alone. The rest indicated it had been a joint decision by parents, project staff, and/or school personnel.

Staff from all projects which had integrated cultural activities into the school program indicated that integration was an effective approach. The reasons they gave were as follows:

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[5]These percentages were based on the 57% who answered "Yes" in Table 3-11.

- Made the program more effective/successful 23%
- Developed pride in Indian heritage/positive self image 20
- Allowed greater participation by students 18
- Allowed teachers/aides to better implement program 9
- Had received positive feedback 9
- Increased administration's ability to evaluate success of the curriculum and the program objectives 4
- Teachers learned importance of culture for children's education (Only on/near reservation projects) 2
- Other (misc. responses) 15

Staff from these projects were also asked whether the integration of the cultural program into the regular school program limited what was offered or how it was offered. Twenty-three percent responded "yes, it was limiting," and gave the following reasons:

- Activities were limited by the schedule or time 33%
- Cannot teach religious topics in school 29
- Competition for teachers' time/competition with other programs 15
- Can only provide one class at each school 12
- Can teach only school/district-related objectives 11

Of the 57% of the projects whose cultural program was considered a part of the overall school program, all used school facilities and/or resources for cultural programs/activities. In almost all (94%) of these projects, school classroom facilities were provided. Provision of classrooms and support services (duplicating, janitorial, audio-visual and other equipment, resource personnel, etc.) occurred in 24% of these projects.

These project coordinators were also asked whether the schools provided time for Indian students to attend their cultural programs or activities, and 97% indicated that they did. In these projects, students were released from class in 46% of the projects; courses were included in regular class schedules in 35%; participation occurred only in the form of assemblies in 13%; and instructors visited the classrooms in 5%.

While most (77%) projects had some cultural activities during the school day, coordinators in over one-third (40%) of the projects indicated that their cultural program and activities were not considered a part of the regular school program. Fourteen percent of all the on/near reservation projects, 25% of rural, 50% of urban, and 82% of the metropolitan projects that had cultural instruction answered that this was the case. These projects were asked why these programs/activities were separate, and their coordinators responded as follows:

• Because they were not a part of the regular curriculum	34%
• Because students were scattered throughout the schools	23
• Time and scheduling conflicts	18
• Convenience/best time (reasons unspecified)	13
• More convenient for parents/parents could attend	9
• Office of Indian Educational programs would not allow over 10% participation of non-Indians	6
• Resource people had other jobs during school day.	4
• Indian children learned more when separated	3
• Classes held on reservation for better participation	3

Project coordinators were further asked how and/or who made the decision to separate the cultural program or activities from the regular school day and school program. The coordinators stated that this separation was the desire of the parent committees. The most frequent (55%) response was that the "parent committee requested" it. Next most frequent were: "parent committee and school administration requested" (19%), followed by "parent committee and teacher or project staff requested" it (15%).

The projects that indicated their cultural programs were not a part of the school program were asked if this separation was an effective approach; 67% thought it was. Their reasons were:

• This was the most convenient way to schedule activities (Only urban and metropolitan projects)	24% of projects
• Students are scattered, and there are limited resource people, thus a central location is needed (Urban and metropolitan projects)	11
• After school transportation was available (Rural projects)	6
• More concentrated learning (Urban projects)	6

- Best utilization of funds and resources (Rural projects) 5%
- Did not have to pull students out of regular classes (Metropolitan projects) 4
- Allowed children to work at their own pace (Rural projects) 3
- Other (misc. responses) 8

Coordinators of projects who answered that "keeping the cultural program separate was not an effective approach" (33%) also explained their views. They believed it was ineffective because:

- Students were tired after school (On/near reservation and rural only) 12%
- There was poor student attendance (Urban only) 9
- They were not serving maximum number of students (Metropolitan only) 8
- They needed the total school environment to reflect positively on Indian culture (Metropolitan only) 4

Asked if this separation from the regular school program or school day limited what was offered or how it was offered, 56% of these coordinators said no. Conversely, 58% of the coordinators of metropolitan projects indicated that it did limit them, as did 58% of the on/near reservation and 47% of the urban projects. All of the rural project coordinators who indicated that their cultural activities were not a part of the regular school program also indicated this approach did not limit their programs.

Finally, nearly nine-tenths (87%) of these coordinators said their school districts provided facilities and resources, mainly classrooms and other space, even though they were not considered a part of the regular school program.

Summary

Nearly two-thirds (64%) of the Part A projects had a cultural program. "Increasing the students knowledge and awareness of Indian history and culture" (69%) and "increasing the Indian students pride in their ethnic heritage" (73%) were the two most frequently cited primary objectives of these cultural programs, while "increasing cultural awareness" (32%) was most often named as the most important single goal.

Indian/Native student bilingualism or Native language dominance, overall, played a relatively small part in determining the cultural programs of the projects. In only 9% of the projects was it said to be an important factor, and then only in those cultural programs located on/near reservations and to a lesser degree in other rural areas. Nearly all (96%) cultural projects served students from more than one tribe. The number of tribes served by the projects varied from one to 84, and coordinators from 22% of the projects said that they served Indian students primarily from nearby reservations. Consequently, almost all (92%) projects offered both single-tribe and multitribal topics, courses, or activities.

All projects used local Indian people in their cultural instruction and activities in a variety of ways, from identifying the cultural needs, to actually assisting in the instruction, and to monitoring and evaluating their programs. Local Indian participation was considered to be representative of the Indian and/or tribal community in 79% of the projects.

Fifty-two percent of the projects said that Indian project staff, Indian parents, and/or parent committee members had been involved in the selection/recommendation of school textbooks, and 64% had been involved in the selection/recommendation of other educational materials for the schools.

School districts in the sample had not, in most cases, provided culturally related instruction or activities for Indian students prior to the Part A Program. Only 16% had, and these were more frequently general culturally related activities, with some teaching of Indian history, language, or arts and crafts

classes. "Brief sessions about Indians in Thanksgiving history" was a common response regarding the content of the pre-Title IV activities.

When asked whether any of their cultural courses, topics, or activities had become a part of the regular school program, 47% of the coordinators said that some had. Most frequently mentioned activities were: Indian day or Indian cultural week (18%); arts and crafts (18%); guest speakers and special presentations (17%); Indian history (17%); and Indian language (8%).

Forty-four percent of the project coordinators said that school curriculum revisions had been influenced by their cultural programs. Influence was reported most in these areas: Indian history classes (23%) and cultural activities (19%) added to the curriculum. Over half (56%) of the coordinators responded that their cultural programs had not influenced the school curriculum. The reason they gave most often was that curriculum revision was a "low priority and/or not needed" (30%).

Three-fourths (74%) of the project coordinators said that their school districts and schools had been helpful and responsive in the development and support of their cultural programs, and only 4% said they were "not responsive or helpful." The majority (79%) of cultural projects had been able to acquire sufficient materials and resources to carry out their programs, and had received these materials and resources from various sources, most commonly from commercial publishers (83%); Indian community and/or tribe (67%); school districts (50%); and Indian Education Resource and Evaluation Centers (46%). They also received materials, resources, and assistance from other Part A projects in 44% of the projects, mainly in the form of curriculum materials.

Most of the instruction and activities of local projects' cultural programs took place during the school day (77%) and utilized school facilities (81%). Generally, a large number of projects had cultural instruction and activities both during and after the school day. Coordinators in 57% of the projects said their cultural components were considered a part of the overall school program, and all of these considered this an effective approach. Typically, coordinators reported that the decision to integrate the cultural program into the overall school program was made by the parent committee, often in conjuction with project

staff, teachers or the school administration. Most (77%) coordinators felt this integration did not limit what the projects offered or how they offered it. Almost all (97%) of the schools did provide time for Indian students to attend cultural programs and activities, if they took place during the school day.

Coordinators in 40% of the projects said their cultural instruction/activities were not considered a part of the regular school program. They gave these reasons for the separation: cultural courses or activities were not a part of the regular curriculum (34%); students were scattered throughout the schools (23%); there were student scheduling and time conflicts (18%); this was done for convenience or because this was the best time (13%); and this was more convenient for parents to attend (9%). Most coordinators stated that within these projects, the parent committee alone (55%) or in conjunction with the school administration (19%) made the decision to separate the cultural program from the regular school program. In 67% of these projects, the staff thought this an effective approach. Asked whether this separation limited what was offered or how it was offered, 56% of the project coordinators said no, while 44% of the projects said it did limit them.

Projects, for the most part, were provided with school facilities and/or school resources to conduct their cultural classes or activities, whether the programs took place during or after the school day. All school day cultural activities and 87% of the after school cultural activities utilized school classrooms and facilities.

CHAPTER 4. TYPES OF CULTURAL INSTRUCTION

Detailed information was gathered from 72 of the 74 projects in the study with a cultural program on the types and frequency of cultural instruction and the types of instructors used. The data from this "Inventory of Instruction in Cultural Heritage" were weighted to represent 530, or 61%, of the 865 universe of projects in the study sample. The data and results presented in this section thus represent 96%[1] of the sample universe of Part A projects with culturally related instructional programs.

The project staff member(s) most knowledgeable about each project's cultural program filled out an inventory which provided information concerning the specific topics in which cultural instruction was offered, their frequency of instruction, and the types of instructors used. The inventory was quite detailed, and was aggregated into a list of eight major categories of instruction for analysis. The eight major categories and the number of subtopics they cover are:

1. Creative arts and crafts (20 possible subtopics);
2. Indian (tribal) history (no subtopics);
3. Indian (tribal) cultural heritage, e.g., moral and ethical values, knowledge and preparation of foods, hunting and fishing, traditional society, current and traditional beliefs and ceremonies (17 possible subtopics);
4. Tribal governments, e.g., tribal governments, role and policies of federal government, current relationships with, and responsibility of federal government, contemporary tribal issues, study of federal legislation, Indian tribal law (27 possible subtopics);
5. Language preservation and development (4 possible subtopics);
6. Indian literature, stories, songs, music, legends, poetry (no subtopics);

[1]The two cultural projects who did not fill out the "Inventory of Instruction in Cultural Heritage" represented 4% of the weighted data. As mentioned earlier, it was estimated that there were 550 Part A projects with culturally related instructional programs.

7. Comparative cultural studies, e.g., studies among and between tribes, contributions of Indians, famous Indians (18 possible subtopics); and

8. Special Events, e.g., Indian awareness, Indian Clubs, Field Trips, Indian Day/Week (8 possible subtopics).

What was Taught. Table 4-1 presents the eight major categories of instruction, by distribution of the percentage of cultural projects offering each topic/activity within each setting.

Creative arts and crafts were offered in almost every project with cultural instruction. Fewer than half (40%) of the projects included language preservation. Of the projects with cultural instruction, 89% included topics from six or more of the eight categories, 31% offered topics from all eight categories, and no project offered just one category of instruction (the fewest number of categories presented was two).

Inclusion of language preservation followed an expected pattern, with rural and on/near reservation projects having the highest percentage (these comprise a large proportion of single tribal language projects) and metropolitan the smallest (having the most tribal languages represented).

TABLE 4-1

PERCENTAGE OF PROJECTS PROVIDING CULTURAL INSTRUCTION, BY PROJECT LOCATION
(Weighted N=530)*

Categories of Cultural Instruction	Total	On/Near Reservation	Rural	Urban	Metropolitan
Creative arts and crafts	98%	94%	100%	100%	100%
Comparative cultural studies	94	93	96	93	93
Special events	93	79	95	100	100
Indian cultural heritage	93	85	95	93	100
Indian literature	89	77	95	84	100
Indian (tribal) history	82	69	92	73	93
Tribal governments	71	57	72	79	78
Language preservation	40	45	51	34	25

*The total number of cultural projects providing data was 72. The data have been weighted to make the findings representative of all cultural projects.

The composition of the categories of cultural instruction with more than one topic or activities was explored in more detail. It was found that for:

- Creative arts and crafts - Nearly one-half (48%) of 20 possible activities were taught or presented by the average project.
- Comparative cultural studies - Over one-half (56%) of 18 possible topics were taught or presented by the average project.
- Special Events - Over one-third (41%) of eight possible activities were provided by the average project.
- Indian (tribal) cultural heritage - Over one-third (41%) of 17 possible topics were taught or presented by the average project.
- Tribal governments - Over one-third (42%) of 27 possible topics were taught or presented by the average project.
- Language preservation - Two-thirds (66%) of four possible areas of instruction were taught or presented by the average project.

Project coordinators were also asked whether the topics they covered were taught formally or discussed only. Table 4-2 indicates the percentages of topics within each category (of those categories with more than one topic) which were taught formally or discussed only.

TABLE 4-2

PRESENTATION OF CULTURAL TOPICS*

Categories of Cultural Instruction	N**	Taught Formally	Discussed Only***
Creative arts and crafts	522	95%	5%
Comparative cultural studies	497	93	7
Indian (tribal) cultural heritage	494	86	14
Indian literature	474	75	25
Indian (tribal) history	437	71	29
Tribal governments	377	56	44
Language preservation	212	63	37

*Special Events are not included.

**The total number of cultural projects providing data was 72. The data have been weighted to make the findings representative of all cultural projects.

***"Discussed Only" means the projects did not present the topic in a formal manner but discussed it in passing -- e.g., discussed Native languages but did not teach any.

Topics within creative arts and crafts and comparative cultural studies were "taught formally" most frequently (95% and 93%, respectively) and those within the Tribal governments category least frequently (56%). Of course, in many projects the different topics within each category were both taught formally and discussed.

Who Taught the Topics and Activities. Topics of cultural instruction were taught or presented by (1) special instructors and/or local resource persons, (2) local project staff, or (3) a combination of both. The extent of use of special instructors/local resource persons provides some indication of the involvement of local Indian people in project activities. The findings are shown in Table 4-3.

As seen in Table 4-3, Creative arts and crafts activities utilized the largest proportion of special instructors/local resource persons, and Indian history the smallest. An average of 26% of the projects taught or presented topics using special instructors/local resource persons, and 42% taught or presented topics using local project staff. Overall, 32% of the projects with cultural instruction used both special instructors and project staff.

TABLE 4-3

INSTRUCTORS USED IN CULTURAL INSTRUCTION

Categories of Cultural Instruction	N*	Type of Instructors Used: Special Instructors/ Local Resource Persons Only	Project Staff Only	Both
Creative arts and crafts	522	35%	15%	50%
Comparative cultural studies	497	16	38	46
Special events	493	29	38	33
Indian (tribal) cultural heritage	494	23	40	37
Indian literature	474	30	49	20
Indian (tribal) history	437	22	62	16
Tribal governments	377	21	57	22
Language preservation	212	31	51	18
OVERALL		26%	42%	32%

*The total number of cultural projects providing data was 74. The data have been weighted to make the findings representative of all cultural projects.

How Often the Topics and Activities Were Taught. Projects provided instruction in different cultural topics with varying degrees of regularity. Projects were asked to indicate the frequency with which they taught or provided instruction for each topic or activity they listed. The responses were grouped into three categories:

1. The "least frequent" - taught or provided once a year (or no more than four hours per year) up to several times a year.
2. "Moderately frequent" - taught or provided 9 to 40 hours per year, or one hour per month up to several hours per month, or no more than 1/2 hour per week.
3. "Very frequent" - taught or provided 40 or more hours per year, or at least one hour per week.

Indian (tribal) history, when taught, was the category most often taught on a very frequent basis (see Table 4-4). In 57% of the projects, it was taught a minimum of four hours per month, up to one hour per week. Special events was the "least frequently" offered of the cultural instruction categories. In 59% of the projects, Special events were provided only from one to a few times per year.

TABLE 4-4

FREQUENCY OF CULTURAL TOPICS TAUGHT

Categories of Cultural Instruction	N*	Frequency of Instruction: Least Frequent	Moderately Frequent	Very Frequent	Mean**
Creative arts and crafts	522	29%	24%	47%	2.18
Comparative cultural studies	497	25	33	42	2.17
Special events	493	59	25	16	1.57
Indian (tribal) cultural heritage	494	33	30	37	2.04
Indian literature	474	29	35	36	2.07
Indian (tribal) history	437	14	29	57	2.43
Tribal governments	377	36	26	38	2.02
Language preservation	212	27	31	42	2.13

*The total number of cultural projects providing data was 72. The data have been weighted to make the findings representative of all cultural projects.

**Rating Scale: 3 = Very frequent, 2 = Moderately frequent, 1 = Least frequent.

Key: Least frequent = once up to several times a year.
Moderately frequent = 9-40 hours per year, no more than 1/2 hour per week.
Very frequent = 40 or more hours per year, at least 1 hour per week.

Table 4-5 provides a breakdown of the most frequently taught category of instruction by project setting. The table shows, for example, that of the on/near reservation projects that taught Creative arts and crafts, 63% provided instruction for 40 or more hours per year, or at least one hour per week, while only 37% of metropolitan projects provided arts and crafts instruction with such a high degree of frequency.

TABLE 4-5

PERCENTAGE OF PROJECTS PROVIDING CULTURAL INSTRUCTION VERY FREQUENTLY BY CATEGORY OF INSTRUCTION AND SETTING

Categories of Cultural Instruction	N*	On/Near Reservation	Rural**	Urban	Metropolitan
Creative arts and crafts	522	63%	40%	47%	37%
Indian (tribal) history	437	57	62	57	50
Indian (tribal) cultural heritage	494	36	42	29	37
Tribal governments and their relationships	377	22	37	45	43
Language preservation and development	212	57	38	10	44
Indian literature	474	45	38	29	31
Comparative cultural studies	497	34	44	48	41
Special events	493	17	12	18	18

*The total number of cultural projects providing data was 72. The data have been weighted to make the findings representative of all cultural projects.

**In terms of actual numbers, rural projects provided the greatest number of topics and/or activities on a "most frequent" basis across all 8 categories except for language preservation.

Ratings of the Projects by Overall Level of Cultural Instruction. Finally, projects with a cultural component were rated in terms of the overall extent of their cultural instruction (see Table 4-6). Each project was independently judged by four Indian graduate students of education administration.[2] These judges examined individual project data regarding what was taught, by whom, and how often, (i.e. the "Inventory of Instruction in Cultural Heritage"). Projects were examined individually by each judge, who rated them according to the number and balance of categories and topics taught, the regularity or frequency of topics and activities presented, and the use of special instructor/local resource persons. Projects were then rated on three levels:

[2]The students attended the Native American Graduate Program in Education at Pennsylvania State University.

1. High level of cultural instruction.
2. Moderate level of cultural instruction.
3. Low level of cultural instruction.

Each project received four independent ratings, which were averaged and then weighted to represent the 61% (530) of the universe of projects in the study sample. Of those projects with culturally related instruction, only 11% were rated "high level of cultural instruction," 51% were rated "moderate," and 38% were rated "low." The level of cultural instruction ratings are summarized by setting on Table 4-6.

TABLE 4-6

LEVEL OF CULTURAL INSTRUCTION BY LOCATION
AS RATED BY INDEPENDENT JUDGES

Setting	N*	High Level	Moderate Level	Low Level	Mean**
On/near reservation	140	6%	59%	36%	1.62
Rural	157	17	51	33	1.86
Urban	103	17	41	43	1.76
Metropolitan	130	5	52	43	1.62
OVERALL	530	11%	51%	39%	1.72

*The total number of cultural projects providing data was 72. The data have been weighted to make the findings representative of all cultural projects.

**Rating Scale: 3 = High level, 2 = Moderate level, 1 = Low level.

Projects in rural and urban areas had the highest mean ratings, and these projects were rated at the "high level" three times as often as reservation and metropolitan projects (17% vs. 6% and 5%).

Summary

Creative arts and crafts was the most widely taught category of cultural instruction (98% of the projects), followed by Comparative cultural studies (94%). Language preservation was the least widely taught. There were twenty possible activities in Creative arts and crafts, and nearly one-half (48%) were taught by the average project. Comparative cultural studies had eighteen possible topics, of which 56% were presented by the average project. Creative arts and crafts, when taught, was more frequently taught formally than were topics in the other seven categories of cultural instruction. Language preservation was the category of instruction least frequently taught formally.

Creative arts and crafts, the most widely provided form of cultural instruction, utilized the greatest proportion of special instructors or local resource persons to assist in teaching the activities. It was also the second most regularly taught category of cultural instruction. Overall, an average of 26% of all projects with cultural instruction taught or presented topics using special instructors or local resource persons; 42% used local project staffs; and 32%, on the average, used both.

When taught, Indian (tribal) history was most frequently taught on a regular basis of all the categories of instruction. Of the projects teaching Indian history 57% taught it 40 or more hours per school year or at least 1 hour per week. The next most frequent area was creative arts and crafts with 47%.

Finally, the ratings of cultural program level of instruction showed that few (11%) projects received a high rating in terms of their overall balance of categories or topics taught, the regularity of topics taught, and the use of special instructors or local resource persons. The majority (51%) was rated at a moderate level, and a significant proportion (39%) was rated low.

CHAPTER 5. RELEVANCE OF CULTURAL PROGRAMS

This chapter addresses the relevance of the Part A cultural instruction programs, both from the perspective of the Indian community and the perspective of local school personnel. In assessing program relevance, questionnaire data were analyzed in terms of three main areas. The first pertains to respondents' perceptions of program appropriateness and their satisfaction with the material and how it was presented. Topics addressed in this area include: (a) the extent of consultation with the Indian community and parent involvement in the programs, (b) Indian community views on cultural topics and activities which should be added or dropped from existing programs, (c) school district staff perceptions of special educational needs not met by the program or other school programs, (d) Indian perceptions of whether Indian children have culturally related needs which are different from other children, (e) Indian community satisfaction with the project in terms of meeting culturally related needs of Indian children, and (f) school district administrators' satisfaction with the cultural instruction programs.

The second area addressed is the importance of culturally related instruction to the Indian community and to public school staff. Data on this topic are provided from Indian tribal or community leaders, Indian parents, school teachers, and school administrators.

Lastly, the chapter provides data on the perceived responsibility of the public schools to provide Indian children with culturally related instruction. The views of the Indian community, Part A project staff, and public school personnel on this topic are presented.

APPROPRIATENESS AND SATISFACTION

Consultation with the Indian Community. As one primary measure of the appropriateness of the cultural program, project staff and parent committee members were asked whether they had approached Indian or tribal community members

about what should or should not be taught with regard to culturally related topics. To obtain the perspective of someone knowledgeable yet outside of the local project, an Indian tribal/community leader was also asked whether the project staff consulted members of the Indian community concerning what should and should not be included in the local Part A project. Below is a comparison of their responses.

TABLE 5-1

PROJECT STAFF CONSULTATION WITH INDIAN/TRIBAL COMMUNITY ABOUT WHAT SHOULD BE TAUGHT

	Whether Indian Community was Consulted		
Respondent Groups	Yes	No	Don't Know
Project staff (Weighted N=1588)*	57%	13%	30%
Parent committee members (Weighted N=566)*	62	17	21
Tribal/community leaders (Weighted N=441)*	52	23	24

*These data were weighted to make the findings representative of all projects with a cultural component. The actual numbers of respondents were: 268 project staff; 205 parent committee members; and 67 tribal leaders.

As Table 5-1 shows, the majority of the responses of the three groups indicate the Indian community was consulted. Relatively few indicated no consultation. The "don't know" responses represent significant proportions of the three respondent groups. Tribal/community leaders were somewhat less positive about such consultations than the others, but the differences were not very great.

As part of the same question, project staff, parent committee members, and tribal/community leaders were asked with whom the project staff had consulted regarding what should and should not be taught or presented in their programs. Their responses follow in Table 5-2.

TABLE 5-2

TYPES OF INDIANS CONSULTED ABOUT WHAT SHOULD BE TAUGHT IN PART A CULTURAL PROGRAMS, AS REPORTED BY PROJECT STAFF, PARENT COMMITTEE MEMBERS, AND COMMUNITY LEADERS WHO INDICATED CONSULTATION HAD OCCURRED

Consulted Groups	Project Staff Weighted (N=888)	Parent Committee Weighted (N=353)	Tribal Community Leaders (Weighted N=231)
Parents	86%	92%	90%
Indian community (non-government) leaders	71	68	67
Community elders known for their knowledge of cultural or language	71	71	54
Tribal government leaders	41	35	22

*These data were weighted to make the findings representative of all projects with a cultural component. The actual numbers of respondents were: 157 project staff; 134 parent committee members; and 36 tribal leaders.

Table 5-2 shows that parents were the Indian community members most frequently contacted about what should and should not be taught or presented in their local Part A projects. The three respondent groups were quite consistent in this regard. Tribal government leaders were the Indian community group least frequently mentioned by the three respondent groups. This is not surprising since these individuals would only be available for consultation by staff in reservation or other rural areas. Indian community (non-government) leaders and elders were consulted much more frequently.

Parent and Indian Tribal/Community Leader Involvement. Parents and Indian tribal/community leaders were asked whether they had been involved in their local Part A projects. One-third (33%) of the parents and nearly three-fourths (73%) of the Indian tribal/community leaders said they had been involved. The data show that they were involved in deciding what would be taught or presented, the review or evaluation of what is taught or presented, and in the actual presentation of these topics and activities.

More specifically, the parents who indicated they had been involved were asked about their involvement in selected aspects of their projects. Their responses are presented in Table 5-3.

TABLE 5-3

PARENT INVOLVEMENT IN SELECTED ASPECTS OF CULTURAL PROJECTS (N=335)

Area of Involvement	Involved	Not Involved
Deciding what the project would teach or do.	39%	61%
Providing comments and recommendations on the project at a public hearing.	34	66
Serving as a speaker or demonstrating a skill for Indian students.	21	79
Writing the proposal.	20	80

Additionally, tribal/community leaders were asked to specify how they and other Indian community leaders had been involved in their local projects. Their responses are listed below.

Tribal/Community Leader Involvement (Weighted N=300)

- Serving on the Parent Advisory Committee 47%[1]
- Serving as a speaker or instructor 21
- Assisting in the planning/teaching of Indian culture, traditions, history, language, arts and crafts, songs, dances, ceremonies, etc. 18
- Having the tribe provide activities for students 16
- Reviewing plans, activities, budget, results, evaluations 12
- Involvement in initial and/or proposal development of project 10

Cultural Topics Which Should be Added or Dropped. Tribal/community leaders were asked specifically whether any particular activities or areas of instruction should be added or dropped from their local projects. Fifty-two percent said

[1]Percentages total to more than 100% because some respondents specified two areas of involvement.

"yes," 43% said "no," and 5% did not answer the question (see Table 5-4). Parents were also asked whether there were culturally related topics that were (1) currently taught that should not be, and (2) currently not taught that should be.

TABLE 5-4

PARENT AND INDIAN LEADER RESPONSES REGARDING WHETHER TOPICS SHOULD BE ADDED TO OR DROPPED FROM EXISTING PROJECTS

	Yes	No	Don't Know
1. Are there topics which should be added or dropped?			
Parent committee members (Weighted N=566)*	34%	59%	8%
Tribal/community leaders (Weighted N=441)*	52	43	5
2. Are there cultural topics presently taught which should not be taught?			
Parents (N=1070)	7	57	36
3. Are there cultural topics not presently taught which should be?			
Parents (N=1070)	33	29	38

*These data were weighted to make the findings representative of all projects with a cultural component. The actual numbers of weighted respondents were: 205 parent committee members and 67 tribal leaders.

The "no" responses in Table 5-4 are important in assessing satisfaction with, and appropriateness of, what was taught or presented by the cultural components of local projects. Combining the responses to arrive at an average, the "no" responses (47%) are greater than the "yes" responses (32%), indicating a relatively high level of satisfaction or appropriateness. The "don't know" responses are a significant percentage (21%) of the total responses to the three questions posed, but no judgments can be made about them.

However, the positive (i.e., "yes") responses in Table 5-4 suggest some dissatisfaction regarding what is or is not presented by the local cultural programs. As noted in the table, over half (52%) of the tribal/community leaders indicated that "yes, topics should be added or dropped." Overall, they listed six types of topics they thought should be added, and only one related to cultural instruction. Specifically, 44% of those who wanted topics added indicated that "programs, activities, or classes in tribal culture, heritage, history, language, values, or tribal governments" should be added. Only 9% of the tribal/community leaders thought there were topics that should be dropped, with half of those mentioning culturally related topics.

Of the parent committee members (who would be assumed to be much more familiar with the project), 34% thought that certain topics should be added or dropped. Thirty-two percent specified which topics they thought should be added. Of the 12 general categories of instruction that were suggested by one or more committee members, three had to do with cultural instruction. Specifically, they responded that there should be: (1) more emphasis upon Indian history, culture, heritage, and values (27%); (2) more emphasis on Indian language (11%); and (3) specific training skills - including arts and crafts (12%). Only 6% of the parent committee members mentioned topics they thought should be dropped from the program, and none of these indicated culturally related instruction.

Of the sample of parents interviewed, only 7% thought that culturally related topics were taught that should not be. The topics most frequently mentioned by these parents were: (1) Indian or tribal religious and ceremonial topics (36%); and (2) faulty, biased information regarding Indian history, culture, language (22%). Thirteen percent also stated that nothing should be taught unless the parents agree to it.

Thirty-three percent of the parents thought that culturally related topics were not taught by their Part A projects which should be. Specifically, these parents indicated that more Indian or tribal history, culture, heritage, values, and language should be taught (91%), as should arts and crafts, as well as the aesthetic appreciation of art and music (22%); topics relating to tribal governments, Indian rights, land issues, and treaties (8%); learning to get along with

other Indians and learning more about other tribes (8%); and traditional stories, morals, and ways of behaving (7%).

Judging from these responses to the request to list specifically what should be added or dropped or what should be taught or not taught, there is no compelling evidence suggesting that the "yes" responses across the three respondent groups indicated either dissatisfaction with or the inappropriateness of culturally related instruction. Overall, the responses were generally an endorsement of what was being presented and a request for more.

Unmet Educational and Culturally Related Academic Needs. School district administrators and public school principals were asked whether the Indian students in their schools had special educational and culturally related academic needs not being met by their Part A programs. Table 5-5 shows the distribution of responses to this question.

TABLE 5-5

PUBLIC SCHOOL ADMINISTRATOR RESPONSES TO THE QUESTION:
"DO INDIAN STUDENTS HAVE SPECIAL EDUCATIONAL AND CULTURALLY RELATED ACADEMIC NEEDS NOT BEING MET BY THE LOCAL PART A PROJECT?"

Respondent Group	Yes	No	Didn't Answer
District administrators* (Weighted N=526)**	43%	53%	4%
Principals (N=335)	13	83	4

*These were superintendents or assistant superintendents knowledgeable about the Part A projects.

**These data were weighted to make the findings representative of all projects with a cultural component. The actual number of district administrators was 72.

The "no" responses on Table 5-5 indicate that the project was meeting the needs of the students, and therefore imply respondent satisfaction and the appropriateness of the local programs.

The "yes" responses indicate that there were special educational and culturally related academic needs not being met by local projects. There is quite a discrepency between the "yes" responses of the district administrators (43%) and the principals (13%). This may be because the principal was much closer to the daily workings of the project than was the district administrator.

Although 43% of the district administrators indicated that there were needs not being met, when asked to identify such, only 26% of these administrators mentioned culturally related needs. The two unmet culturally related needs cited by the district administrators were: "teaching Indian language" (4%) and "courses to increase knowledge of Indian culture and history" (22%). The other 74% of the district administrators who indicated that there were needs not being met identified non-culturally related needs - i.e., academic, counseling, career or vocational needs.

Referring again to Table 5-5, only 13% of the principals indicated that there were special educational and culturally related academic needs not being addressed. The culturally related needs identified by these principals as not being addressed were:

- Indian language 16%
- More cultural activities and/or Indian studies classes 13
- Arts and crafts 19
- Greater diversity in approach to teach culture 6

Thus, the way the principals and district administrators answered the various questions regarding unmet special educational and culturally related academic needs suggests that they were generally satisfied with their local cultural programs, although they thought more could be taught in some cases.

Indian Tribal/Community Leader Perceptions of Culturally Related Academic Needs. Indian tribal/community leaders were asked whether Indian children had culturally related academic needs different from those of non-Indian children, and, if so, what were those needs. Seventy-four percent of these leaders thought that Indian children did have special needs, and 26% said they did not. The two culturally related needs identified were:

- Lack of special courses, activities or instruction in Indian or tribal culture, heritage history, language, values, customs, and tribal governments (85%).
- Lack of English language assistance - students who speak the Native tongue or speak little English need more and better assistance (9%).

Indian Community Satisfaction With Project In Meeting Cultural Needs of Indian Students. Indian tribal/community leaders, parents, and parent committee members were asked how satisfied they were that their projects were meeting the cultural needs of the Indian students. Table 5-6 summarizes the results.

TABLE 5-6

SATISFACTION OF PARENTS AND TRIBAL/COMMUNITY LEADERS THAT THEIR PROJECTS ARE MEETING THE CULTURAL NEEDS OF THE INDIAN STUDENTS

Respondent Group	Not satisfied to dissatisfied	Slightly to moderately satisfied*	Satisfied to very Satisfied	Don't Know
Tribal/community leaders (Weighted N=441)**	12%	41%	40%	8%
Parent committee members (Weighted N=566)**	17	0	69	14
Parents (N=1070)	12	39	20	29
Project directors (Weighted N=545)**	3	63	34	0

*This choice was not available to parent committee members.

**These data were weighted to make the findings representative of all projects with a cultural component. The actual numbers of respondents were: 67 tribal leaders; 205 parent committee members, and 74 project directors.

A majority of the respondents in each of the groups was at least partially satisfied that their projects were satisfactorily meeting the cultural needs of their students. Relatively few were not satisfied. Interestingly, almost two-thirds (63%) of project directors were only "moderately satisfied" that their projects were meeting the cultural needs of the Indian students. Overall, these results indicate positive collective perceptions of appropriateness and

satisfaction with the cultural components of the local Part A projects, but suggest they feel more can be done.

In addition, the parents were asked to explain why they were satisfied or dissatisfied with how their projects were meeting the cultural needs of their students. Seventy percent of the parents responded with an explanation. Their answers are summarized below:[2]

- The project is providing a good, well-balanced cultural program. 27%
- The project could do more if there were more money or time/lack of basic materials or resources/doing the best they can under the circumstances. 20
- The children seem satisfied or happy and the program seems to be meeting the needs of the students/the children talk about what they have learned in the cultural program. 18
- The project could do more than it is/activities are not consistent/ they have only periodic or one-time activities such as Cultural Week, a six-week program, or a summer program. 13
- The children have learned a great deal about the culture. 11
- The project is teaching only basics/they need to provide cutural programs and need to expand programs or activities to other grade levels. 10
- The children are doing better academically and attitudes have improved/teaching culture helps motivate the students in other areas. 7
- The project provides opportunities for students to be involved in local Indian functions and events, and field trips to Indian places or doings. 4
- There are no knowledgeable teachers or instructors to teach the culture/children are more responsive to Indian staff. 4
- If there were no Title IV, there would not be any cultural activities/just the fact that they are getting some cultural instruction is significant. 3

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[2]There were a total of 17 response categories listed based upon all parent explanations (7 categories were left out of the list because the response rates were 2% or less). Percentages total to more than 100% because parents sometimes gave two explanations.

School Administration Satisfaction with the Cultural Program. The district administrators and school principals were also asked how satisfied they were with the quality of the project activities and how valuable these activities were to the Indian students. Table 5-7 summarizes the results of their responses.

TABLE 5-7

VALUE OF AND SATISFACTION WITH CULTURAL PROJECT ACTIVITIES, AS REPORTED BY SCHOOL DISTRICT ADMINISTRATORS AND PRINCIPALS

	Not at all	Slightly	Moderately	Very	Didn't Answer
1. Level of satisfaction with project activities.					
District administrators (Weighted N=526)*	2%	3%	35%	49%	12%
Principals (N=335)	3	9	28	47	13
2. Perceived value for Indian students.					
Principals (N=335)	2	10	25	52	11

*These data were weighted to make the findings representative of all projects with a cultural component. The actual number of district administrators responding was 72.

Approximately half of the district administrators and principals were very satisfied with the projects, or thought they were very valuable for Indian students. An additional one-third to one-quarter of respondents thought their local projects and activities were moderately valuable, or they were moderately satisfied with them. The data indicate that district administrators and school principals in the cultural projects subsample were satisfied with their Part A projects and their activities.

Summary. To summarize the perceptions the Indian school administration and project staff perceptions of appropriateness and satisfaction with their local cultural programs, project staff, parent committee members, and Indian

tribal/community leaders were asked whether Indian community members had been consulted about what should and should not be taught by the local Part A projects. Over one-half (52-62%) of each respondent group said the Indian community had been consulted, and only 13% to 23% said it had not. When asked who was consulted, approximately 90% of each group said parents and 70% said Indian community leaders, while 54% to 71% said Indian or tribal elders.

Indian community leaders and parents were asked if they had been involved in their local projects. Of the parents, 33% indicated they had been involved, as did 73% of the tribal/community leaders. Overall, their responses indicate that parents and leaders were generally satisfied with their projects and that the offerings were appropriate.

The tribal/community leaders, parent committee members, and parents were asked if there were certain topics or activities that should or should not be taught. Nearly one-half (47%) of the combined responses of these respondent groups indicated there were not. Although an average of 32% of their responses indicated that they thought some change should be made, their further explanations generally did not reflect dissatisfaction with the culturally related instruction. Overall, this suggests they thought the topics and activities were satisfactory and/or appropriate without any additions or deletions.

Parent committee members, parents, tribal/community leaders, and project directors were asked how satisfied they were that their local projects were meeting the culturally related needs of the Indian students. Across the four respondent groups, very few said they were not satisfied. Thus, the data indicate that the cultural instruction components of the local projects were satisfactory and the content of instruction was appropriate from the perspective of the various segments of the Indian community.

The same was also true from the perspective of school district personnel. District administrators and principals were asked whether Indian students had special educational or culturally related academic needs not being addressed by the Part A and other programs. Eighty-three percent of principals and 53% of administrators indicated that Indian students' needs were being met. The

district administrators and school principals were also asked how satisfied they were with the quality of project activities. Almost half said they were "very satisfied," and only two to three percent said they were "not satisfied." Given the opportunity to indicate their dissatisfaction with the project or cultural component in open-ended questions, district administrators and principals gave no responses which specifically indicated either their dissatisfaction with or the inappropriateness of the cultural instruction in their Part A projects.

Overall, the data from the Indian community members and the school administrators regarding their perceptions of the culturally related instruction of local projects thus indicate that there was general satisfaction, although there were significant percentages indicating there were unmet needs.

IMPORTANCE OF THE CULTURAL PROGRAMS

District Administrator and Tribal/Community Leader Perceptions of Importance. School district administrators and Indian tribal/community leaders were asked how important the projects were for Indian students. Table 5-8 shows the distribution of responses. As shown, the perceptions of both respondent groups are very close across the three response categories. A great majority perceived the projects as being very important for Indian students, while almost none said the project was not important.

The tribal/community leaders and district administrators were asked to explain why they thought the projects were important or not important. The tribal/community leaders' explanations were grouped into 12 response categories; three of these were related to the teaching of cultural topics, and 61% of the respondents indicated these three responses. The most frequently chosen category of the three was: the local project was important because it "provides tribal or Indian culture heritage, history, language classes, programs, or activities" (28%). Eleven percent of the tribal/community leaders stated that "the project is not doing what it could or should be doing", but most of these still rated the project as being moderately important. Twenty-five percent of the district administrators thought the cultural program "preserves and passes on the Indian

TABLE 5-8

SCHOOL DISTRICT ADMINISTRATOR AND TRIBAL/COMMUNITY LEADER PERCEPTIONS OF IMPORTANCE OF PROJECT FOR INDIAN STUDENTS

Respondents	Not Important	Slightly Important	Moderately Important	Very Important
School district administrators (Weighted N=526)*	0%	2%	24%	74%
Tribal/community leaders (Weighted N=441)*	1	2	13	83

*These data were weighted to make the findings representative of all projects with a cultural component. The actual numbers of respondents were 72 district administrators and 67 tribal/community leaders.

culture to the students" and 28% thought that the project "improves the Indian student's self-image and self-esteem." The district administrators' third most frequent (23%) response was that the project "improves academic skills and achievement".

Teacher Perceptions of Importance. Teachers (N=872) were asked how important it was for Indian students to participate in activities pertaining to their Indian cultural heritage. Fifty-four percent thought it was "very important," 36% "moderately important," 8% thought it was "slightly important," and 2% thought it was "not important." Thus 90% of the teachers in the schools with Indian students served by the cultural program thought that Indian student participation in cultural heritage activities was moderately to very important.

Parent Committee Member Perceptions of Importance. The parent committee members were asked to list the most important types of culturally related instruction. Eighty-six percent of the parent committee members (Weighted N=566) responded. The six most frequently named categories and the percentage of committee members naming each category are listed below:

- Arts and crafts instruction 93%
- Indian and tribal history, government, treaties 50
- General instruction in Indian or tribal culture 29

- Indian/Native language 29
- Field trips related to Indian/tribal history or culture 24
- Indian/Native dances, including their meanings and importance 19

There were no differences in the percentage of responses by setting for the first two categories listed above, but there were fairly large differences among the rest. Specifically, for general instruction in culture the extremes were on/near reservation (18%) and metropolitan (40%). For the language item, the extremes were urban (10%) and on/near reservation (43%). For field trips, the extremes were on/near reservation (10%) and metropolitan (43%). And for dance, the extremes were rural (8%) and urban (32%).

Parent Perceptions of Importance. Parents (N=1070) were asked whether they knew what kinds of cultural topics were taught by the local Part A projects. Forty-six percent of the parents answered "yes," and were asked to list the most important kinds of cultural topics taught. The five most frequent responses are listed below:

- Arts and crafts (also cooking, dancing, singing) and the aesthetic appreciation of same 51%
- Indian/tribal cultural heritage, values, customs, traditions 31
- Indian/tribal history 24
- Indian/tribal language 21
- Instruction about other tribes and Indian cultures/ appreciation of Indian heritage, life styles, culture 9

The above list from the parent sample and the previous one from parent committee members regarding the most important culturally related topics of instruction are quite similar. Arts and crafts led the list of both groups.

Summary. In summary, district administrators (74%) and Indian tribal/community leaders (83%) rated their Part A programs very important for Indian students in their school districts. Fewer (54%) teachers thought the local cultural heritage program was very important for Indians students, although 36% thought it moderately important. Parent committee members and parents were asked to list the most important kinds of cultural topics, and both groups listed (1) arts and

crafts, (2) Indian history, and (3) general cultural instruction as the three most important cultural topics.

RESPONSIBILITY OF THE SCHOOL DISTRICT TO TEACH CULTURALLY RELATED INSTRUCTION

Indian Community, School Staff, and Project Staff Perceptions of Responsibility.[3] Tribal/community leaders, parent committee members, parents, principals, teachers, and the project staff were asked whether the public schools have the responsibility to teach culturally related topics in the schools. Table 5-9 provides comparisons of the six respondent groups' answers.

The majority of all respondent groups answered the question in the affirmative; thus, there was high agreement among all groups. The principals represented the group with the lowest frequency (64%) of "yes" responses, while the tribal leaders were the highest (83%).

The Indian/Native community respondents were slightly more affirmative, overall, in their responses to the question than were the school staff -- an average of 78% as compared to 69%. On the negative side, the Indian/Native community respondents and the school staff averaged exactly the same rate of "no" responses, 15%. The highest rate of negative responses was by the parent committee members (25%), followed by project staff (20%) and principals (16%). Interestingly, 20% of the principals and 13% of the teachers had no opinion about such responsibility.

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[3]Percentages reported for the Indian/Native community in this section are the averages of the percentages reported by the three subgroups - tribal leaders, parent committee members, and parents. Percentages for school staffs are averages of percentages of principals and teachers.

TABLE 5-9

SUMMARY OF RESPONSES TO THE QUESTION:
"DO PUBLIC SCHOOLS HAVE RESPONSIBILITY TO TEACH CULTURALLY RELATED TOPICS IN THE SCHOOL?"

Respondent Groups	Yes	No	No Opinion
Tribal leaders (Weighted N=441)*	83%	9%	9%
Parent committee members (Weighted N=566)*	74	25	1
Parents (N=1070)	78	11	12
Principals (N=335)	64	16	20
Teachers (N=872)	74	14	13
Project staff (Weighted N=1588)*	75	20	5

*These data were weighted to make the findings representative of all projects with a cultural component. The actual numbers of respondents were 67 tribal leaders; 209 parent committee members; and 268 project staff.

The same respondent groups were asked to explain why it was or was not the responsibility of the public schools to teach culturally related topics. Table 5-10 summarizes their responses. Two of the reasons that it should be the responsibility of the schools were: "builds self-confidence, pride, and positive self-image" (30% of the Indian community members, 24% of the school staff, and 50% of the project staff),[4] and "provides all students with a broader background and understanding of Indians" (26% of the Indian community members, 28% of the school staff, and 11% of the project staff).[5]

[4]Nearly one-half of all the parent committee members selected this response (Number 2, Table 5-10).

[5]Forty-two percent of the parents chose this response (Number 3, Table 5-10).

TABLE 5-10

SUMMARY OF RESPONSES TO THE QUESTION:
WHY CULTURALLY RELATED INSTRUCTION SHOULD/SHOULD NOT
BE THE RESPONSIBILITY OF THE PUBLIC SCHOOLS:

Response Categories*	Tribal Leaders (Weighted N = 441)	Parent Committees (Weighted N = 566)	Parents (Unweighted N = 1070)	Principals (Unweighted N = 335)	Teachers (Unweighted N = 872)	Project Staff (Weighted N = 1588)
1. Helps maintain cultural traditions	31%	27%	33%	0%	0%	9%
2. Builds self-confidence, pride, and positive self-image	16	47	28	35	12	50
3. Provides all students with a broader background and understanding of Indians	13	23	42	14	42	11
4. Because Indians are part of American history, culture and life (national & local)	58	23	26	14	26	24
5. Corrects past stereotypes/provides more accurate picture of past	5	14	4	0	0	8
6. Should be combined responsibility of schools and family	53	32	21	0	0	0
7. Because Indian students receive instruction about other cultures	13	12	10	0	0	0
8. Makes students aware of their past culture and history	7	42	19	23	0	21
9. Increases Indian students' interest in all their school work	2	5	1	0	0	10
10. Because Indian students will not learn culture and history at home	0	8	2	10	0	6
11. Should not be taught in school/schools should focus on basic skills	1	10	3	7	12	7
12. It is a parent responsibility	0	11	0	10	0	3
13. It is discriminatory to teach culture to one group and not other groups	0	0	0	5	6	0

*Column percentages total to more than 100% because respondents could choose more than one response category.

The response "because Indians are part of American history, culture and life (national and local)" was more frequently (36%) given by the Indian community members than any other response, and was only slightly more common than the response "should be the combined responsibility of the schools and family" (35%).

As a way of "correcting past stereotypes and for providing a more accurate picture of the past" was given by 8% of the Indian community members and 8% of the project staff, but by no principals or teachers. Teaching culture should be a responsiblity of the schools "because Indian students receive instruction about other cultures" was a response of an average of 12% of the Indian community members, and they were the only groups to respond in this fashion. "Making Indian students aware of their past culture and history" was a response of all but the teachers and was quite important (42%) to the parent committee members.

The last set of responses to the question in Table 5-10 (numbers 11 through 13) addressed the "should not be the responsibility" side of the question. Upon inspection, these represent a minor part of the total responses. The response that culturally related instruction "should not be taught/or schools should focus on basic skills" was given at least once by all respondent groups; however, on the average, fewer than 5% of the Indian community members and only 10% of the teachers and principals gave this. That "it is a parent responsibility" was not given by any parent, and was cited by 11% of the parent committee members. There was one response category given by only principals and teachers -- "it is discriminatory to teach culture to one group of students and not to others," and only a minority of these cited this. Finally, the majority of the explanations of their responses in Table 5-10 were on the positive side. The three negative (i.e., should not be the responsibility) response categories represented relatively few respondents.

Summary. The majority of all respondents (tribal leaders, parent committee members, parents, principals, teachers, and project staff) thought the public schools have the responsibility to teach culturally related topics. Tribal leaders (83%) were more sure about this than were principals (64%), who were the least sure. Interestingly, 20% of the principals and 13% of the teachers reported no opinion to this question.

The same respondent groups were asked to explain why teaching culturally related instruction should or should not be the responsibility of the public schools. They gave a variety of answers, mostly indicating why it should be. Three responses stand out because a significant proportion of all six respondent groups selected them. They were that cultural instruction should be taught in the public schools because:

- It builds self-confidence, pride, and positive self-esteem.
- It provides all students with a broader background and understanding of Indians.
- Indians are a part of American history, culture and life.

The only reason mentioned by all respondent groups on why cultural instruction should not be the responsibility of the public schools was that cultural instruction "should not be taught in school, schools should focus on basic skills." This response was given by one to twelve percent of each of the respondent groups.

CHAPTER 6. IMPACTS OF THE CULTURAL INSTRUCTION COMPONENT ON PARENTS, OTHER INDIAN COMMUNITY MEMBERS, AND THE SCHOOL DISTRICT

This chapter presents data pertaining to the impact of the Part A cultural programs on Indian parents and their local school districts. A number of questions were asked of students, parents, parent committee members, Indian tribal/community leaders, school and district staff, and project staff in order to determine their perceptions of the impact of the cultural program. The involvement of the Indian community and regular school teachers and the extent to which the school districts supported the cultural instruction were also reviewed as measures of the cultural programs' impact upon the school districts and administrations.

IMPACTS UPON INDIAN PARENTS AND COMMUNITY MEMBERS

Project staff and parent committee members were asked whether the local projects "consulted members of the Indian or tribal community about what should or should not be taught in their cultural program." As was shown earlier in Table 5-1, over half of the respondents indicated consultation had occurred. Almost all of the parent committee members (92%) and project staff (86%) who indicated consultations had occurred thought parents had been involved in these consultations (see Table 5-2). Overall, they also reported that Indian community leaders and elders were frequently consulted, although for obvious reasons this occurred more frequently in on/near reservation and rural project settings than in urban and metropolitan settings.

Indian tribal/community leaders (Weighted N=441) also were asked whether Indian community or tribal members had been involved in the local Part A projects. Seventy-three percent indicated they had been involved, and 18% of these leaders indicated that they or other community members had "assisted in planning and/or teaching Indian culture, traditions, history, language, arts and crafts, songs, dances, ceremonies, etc."

Project staff were asked whether they used local Indian/Native people in their cultural instruction and activities. Staff from all (100%) the projects in the

cultural subsample responded "yes, they did." Community members were involved in: (1) identifying cultural needs of students, (2) developing cultural activities and programs, (3) instructing or assisting cultural instruction/activities, (4) monitoring/evaluating cultural programs, (5) increasing other people's awareness of the program, and (6) locating/supplying resource materials.

The project staff and parent committee members were then asked the extent to which project cultural activities had been successful in two areas (see Table 6-1). "Using local Indian or tribal community resources" in the cultural programs was thought to be "very successful" or "moderately successful" by most

TABLE 6-1

EXTENT TO WHICH USING INDIAN COMMUNITY RESOURCES AND INCREASING THE LEVEL OF INDIAN COMMUNITY INVOLVEMENT IN CULTURAL PROGRAMS WAS JUDGED SUCCESSFUL BY PARENT COMMITTEE MEMBERS AND PROJECT STAFF

Project Impacts	Very Successful	Moderately Successful	Slightly Successful	Not Successful	Don't Know
1. Using local Indian or tribal community resources.					
Parent committee members (Weighted N=566)*	27%	37%	14%	3%	19%
Project staff (Weighted N=1588)*	35	38	16	2	9
2. Increasing involvement and participation of Indian community and parents in the district and schools.					
Parent committee members (Weighted N=566)*	13	43	21	8	15
Project staff (Weighted N=1588)*	23	41	20	4	13

*These data have been weighted to make the findings representative of all projects with a cultural component. The actual number of parent committee respondents was 205; the actual number of project staff respondents was 268.

of the parent committee members and project staff. Although not as highly rated as the previous area, "increasing involvement and participation of the Indian community and parents in the school district and schools" was also thought to be a "very successful" or "moderately successful" impact of the cultural programs by over half of the parent committee members and project staff.

Parents (N=1070) were asked whether their local projects had helped them personally. Fifty-two percent thought it had, 36% felt it had not, and 12% were not sure. Those who answered "yes it had" helped them were asked to explain how. The most frequent response was that the local project "encouraged parents to learn more about Indian (tribal) heritage, culture, language, arts and crafts" (23%), followed by the project "helped make parents to become more aware of the Indian community and to become involved in Indian or project related activities" (14%). The rest of their responses were not culturally related ("helped them get a job," "helped them support their children's school work," etc.).

Finally, project directors (Weighted N=583) were asked to describe the major effects of their project upon parents. The most frequently (37%) chosen response was an increase in parent "attendance and involvement in project and school activities and cultural classes." The next most frequent (17%) was that parents were "more knowledgeable and had more discussions about Indian culture." Representing the remaining 46% of the responses were six not culturally related effects that directly paralled the responses given by the parents.

In summary, the impacts the cultural programs had upon the Indian/Native community were related primarily to an increased involvement in the local schools and increased knowledge of their own heritage.

IMPACTS UPON THE SCHOOLS AND SCHOOL DISTRICT

Teacher Perceptions. Regular classroom teachers (N=872) of Indian students were asked whether they had, in the last 3 years, made any changes in their curriculums or classroom materials to better reflect the students' history and/or cultural heritage. Forty-six percent of the teachers answered "yes," and 54% answered "no." Those who answered "yes" were asked to describe the changes they had made. The responses of these 393 teachers were:

- Greater emphasis on the place of American Indians in American history and culture 30%
- More material on American Indian history and culture obtained and being used 36
- Specific instruction or activities regarding Indian place names, culture, and language 21
- New and different textbooks 4
- Stories by American Indians used 4
- Indian arts and crafts displayed 3
- Comparisons of Indian and Western cultures emphasized 3

They were also asked whether they used any materials in their classes developed or provided by the Part A project. Twenty-eight percent said "yes they did," 60% said "no," while 12% did not know if any materials they used had come from the project. Those who said "yes" were asked to indicate the kinds of materials they used. The materials used by those 247 teachers were:

- New audio-visual materials 41%
- New books 31
- Art and other cultural materials 20
- New locally-developed materials dealing with local tribal groups 17
- Curriculum and culture guides 15

The teacners were also asked whether they had observed or participated in the cultural component of their local Part A projects, and 53% said they had. These teachers were then asked how much their involvement had improved their understanding of Indian students and their educational needs. Twenty-nine percent said "a great deal," 44% said "a moderate amount," 23% said "a little," and 4% said "none." Finally, teachers were asked if they had discussed a number of topics with the local Part A project staff. Of the 69% who said they had, 54% indicated that they had discussed the "special educational or culturally related academic needs of Indian students" and 50% had also discussed "topics in the teaching of Indian history and culture" with project staff.

Principal Perceptions. School principals were also asked about use of project-supplied cultural materials. Of the 335 principals surveyed, 59% reported that

some classroom teachers in their schools used project-developed or provided Indian cultural and historical materials. Sixteen percent said such materials were not used by their teachers, and one-fourth (26%) did not know or did not answer. Principals who answered affirmatively reported significant use of project-developed and provided cultural and historical materials by classroom teachers in their regular classes, specifically in:

• Reading classes	28%
• History classes	44
• Social studies	50
• Literature	29
• Arts and crafts classes	46

Project Staff and Parent Committee Perceptions. Project staff and parent committee members were asked the extent to which their local projects' cultural activities had been successful in: (1) helping non-Indian district and school staff to better understand Indian students and (2) causing changes in the way schools view, teach, and treat Indian students. Table 6-2 displays their responses.

As shown in Table 6-2, a majority of both parent committee members and project staff thought the cultural component of their Part A projects had been "moderately" to "very successful" in (1) helping district and school staff to better understand Indian students and in (2) causing changes in the way schools view, teach, and treat Indian students. For both impact areas, project staff indicated a higher degree of success than did parent committee members.

TABLE 6-2

EXTENT TO WHICH PARENT COMMITTEE AND PROJECT STAFF JUDGED THE CULTURAL INSTRUCTION COMPONENT SUCCESSFUL IN HELPING NON-INDIAN SCHOOL STAFF BETTER UNDERSTAND INDIAN STUDENTS AND CAUSING CHANGES IN THE WAY THE SCHOOLS VIEW AND TREAT INDIAN STUDENTS

Project Impacts	Very successful	Moderately successful	Slightly successful	Not successful	Don't know
1. Helping non-Indian district and school staff better understand Indian students.					
Parent committee (Weighted N=566)*	23%	37%	22%	4%	13%
Project staff (Weighted N=1588)*	38	36	14	2	11
2. Causing changes in the way schools view, teach, and treat Indian students.					
Parent committee (Weighted N=566)*	18	37	21	6	17
Project staff (Weighted N=1588)*	31	37	12	3	17

*These data have been weighted to make the findings representative of all projects with a cultural component. The actual number of parent committee respondents was 205; the actual number of project staff respondents was 268.

Project Coordinator Perceptions. Coordinators of Part A projects with cultural components (Weighted N=548) were asked to indicate major effects of their Part A projects' activities upon the school districts. The most frequent response was "more cultural awareness and activities were taking place within the district" (32%). These coordinators further stated that the school district was more aware

of Indian student needs/problems (25%), the school curriculum had been improved (15%), and there was more contact between the district and the Indian community/parents (12%). As mentioned in Chapter 3, in 47% of the projects, special cultural activities or instruction had become part of the regular school program, and curriculum changes had been made in 44% of the districts.

Parent Committee Chairperson Perceptions. The parent committee chairpersons (Weighted N=549) were asked if they were aware of any changes that had occurred in what was taught about Indians in the regular classrooms over the previous three years. Sixty-four percent said "yes," and indicated the following changes had taken place:

• More cultural activities/classes	24%[1]
• Indian history taught/more accurate history of Indians	15
• Breaking down of stereotypes/teaching positive image of Indians	12
• Teachers more aware, and have better attitude toward Indians	12
• Developed/improved curriculum relating to Indians	11
• New materials on Indians	10
• More accurate picture of Indian culture	8
• Better identification/classification of Indians	7
• Eliminating derogatory books and movies	7
• Indian language taught	5
• Indian resource teacher/aides hired	3

Parent committee chairpersons were then asked specifically about three areas where changes may have taken place (Table 6-3). Over half reported that some or a lot of change had occurred in the past three years regarding how Indian topics are treated in the classrooms in their districts.

[1]Percentages are based on the 349 chairpersons who indicated changes had occurred. Percentages total to more than 100% because some chairpersons indicated changes in more than one area.

TABLE 6-3

PARENT COMMITTEE CHAIRPERSON REPORT OF AMOUNT OF CHANGE IN THE REGULAR CLASSROOMS IN THE PREVIOUS THREE YEARS (Weighted N=349)*

Project Impacts	A Lot of Changes	Some Changes	No Changes	Don't Know	Didn't Answer**
A. More resource materials (books, films, etc.) dealing with Indians were used in class	36%	26%	3%	0%	36%
B. Increased discussion of Indian current affairs and modern life	24	31	5	3	36
C. More discussion of American Indian history and culture in regular history/social studies classes	33	19	5	5	38

*These data have been weighted to make the findings statistically representative of all projects with a cultural component. The actual number of parent committee respondents was 205.

**This percentage represents those who answered "no" to the previous question of whether they were aware of any classroom changes in what was taught to Indian children and thus did not complete this part.

The district administrators were asked whether the Part A project had led to: (1) curriculum revisions that reflect greater accuracy and sensitivity to Indian cultural and history and (2) textbook adoptions that reflect greater accuracy and sensitivity to Indian culture and history (Table 6-4).

TABLE 6-4

CURRICULUM REVISIONS AND TEXTBOOK ADOPTIONS INFLUENCED BY THE PART A PROJECT REPORTED BY SCHOOL DISTRICT ADMINISTRATORS (Weighted N=534)*

Project Impacts	Yes	No	Don't Know	Didn't Answer
1. Curriculum revisions	58%	19%	16%	8%
2. Textbook adoptions	40	31	20	9

*These data have been weighted to provide findings representative of all projects with cultural components; the actual number of district administrator respondents was 72.

Over half (58%) of the administrators reported that there had been curriculum revisions, while fewer (40%) reported textbook adoptions. The administrators were then asked to comment on their responses. Their comments are listed below.

- There are now more materials (books, etc.) concerning Indian culture available in the classroom and/or library. 29%
- A more culturally relevant program (e.g., more content on, and sensitivity to, Indian culture and heritage) has been developed. 30
- Teachers and other staff are now more involved in the selection of curriculum materials (there are special meetings on curriculum topics, etc.). 14
- The staff show a greater awareness of, and sensitivity to, Indian heritage, history, and culture. 10
- The district has now developed a standardized curriculum. 5

School District Support for the Cultural Program. Finally, project staff (Weighted N=550) were asked to judge the responsiveness/helpfulness of the school district administration and school staff in the development and support of the cultural programs. Staff from three-fourths (74%) of the projects indicated they were "very responsive/helpful," 22% indicated "somewhat responsive/helpful," and 4% indicated "not responsive/helpful." Staff of 53% of the projects also indicated they had received materials to carry out their cultural programs from the school district, 77% of the projects indicated that their cultural

activities took place during the school day and used school facilities. From these staff reports, it appears that the level of school district responsiveness and helpfulness in the development and support of the cultural component of their Part A program has been relatively high.

SUMMARY

A little over half (52%) of the parents surveyed thought their local Part A projects had helped them personally. Of these, 23% stated that they had been encouraged to learn more about Indian or tribal culture, heritage, language, and arts and crafts. Project directors described the major effects that their projects had had upon parents. An "increase in parent attendance and involvement in project and school activities and in cultural classes" was reported by 37%, and 17% thought that parents "were more knowledgeable and had more discussions about Indian culture." Most of the project staff and parent committee members rated their cultural components as moderately to very successful in using local Indian and tribal community resources and in increasing the involvement and participation of the Indian communities and parents in the school districts and schools.

With respect to impacts upon the schools and school districts, nearly half (46%) of the teachers said they had made changes in their curriculums and classroom materials in the last three years to better reflect their students' history and cultural heritage. Specifically, they had obtained and used more materials on Indian history and culture, emphasized the place of American Indians in American history and culture, and held specific activities or instruction regarding Indian place names, culture, and language.

Many (28%) of the teachers also stated they used cultural materials developed or provided by the local project. Over half (53%) of the teachers said they had observed or participated in the local cultural component, and 73% of these said their involvement had improved their understanding of Indian student educational needs (only 4% felt it had not). Also, 69% of the teachers in the cultural subsample indicated they had discussed special topics with project staff, and of these, 54% had discussed the special educational and culturally related academic

needs of Indian students, and 50% had discussed topics in the teaching of Indian history and culture.

Classroom teacher use of project-developed or provided Indian cultural and historical materials was also reported by 59% of the school principals. (Twenty-six percent did not know or did not answer the question.) They reported use of such materials in social studies (50%), arts and crafts (46%), history (44%), literature (29%), and reading (28%) classes.

A majority of the parent committee and project staff thought the cultural component of their local projects had been moderately to very successful in helping district and school staff to better understand Indian students, and thought it moderately to very successful in causing changes in the way their schools viewed, taught, and treated Indian students. One third (32%) of the project directors also thought that a major effect of their project activities upon the school districts was greater cultural awareness and more cultural activities within their school districts.

Forty-seven percent of the project staff reported that culturally related activities of their local projects had become a part of the regular school program, and 44% thought their programs had influenced school curriculum revisions. However, 64% of the parent committee chairpersons thought there had been changes in what was taught about Indians in the regular classrooms in the previous three years. The five most frequently mentioned changes were: (1) more cultural activities and classes; (2) Indian history taught/more accurate history of Indians; (3) breakdown of stereotypes/teaching positive image of Indians; (4) teachers more aware and have a better attitude towards Indians; and (5) developed an improved curriculum relating to Indians.

The parent committee chairpersons reported that some to a lot of changes were made in the classroom, in these areas: (1) more resource materials dealing with Indians were used in regular classes (62%); (2) increased discussion of Indian current affairs and modern life (55%); and (3) more discussion of American Indian history and culture in history and social studies classes (52%). Moreover, 58% of school district administrators reported curriculum revisions, and 40% reported textbook adoptions influenced by the Part A projects.

Finally, 74% of the projects judged the school district administration and school staff to be very responsive and helpful in their support of the local cultural programs, and only 4% indicated they were not responsive or helpful. Seventy-seven percent of the cultural activities took place during the school day and used school facilities. A little over half (53%) of the projects said they received materials from the school district to carry out their cultural program.

CHAPTER 7. IMPACT OF CULTURAL INSTRUCTION COMPONENT ON STUDENTS AS REPORTED BY OTHERS

This chapter reports the perceptions of the project staff, school district staff, and Indian/tribal community members relative to the cultural component's impact upon Indian students.

The Public School Staff Perceptions. School district administrators (Weighted N=534)[1] and principals (N=335) were asked to report the effects of Part A projects on Indian students in their districts and schools. Of the ten response categories provided, the most frequently chosen was "students have a greater appreciation of their culture and the Indian way of life." Over three-fourths of the principals (79%) and administrators (81%) surveyed felt that the cultural program had increased Indian students' appreciation of their cultural and Indian way of life.

Principals and district administrators were asked how valuable/important they thought the Part A programs were to Indian students, and teachers were asked if they thought the local Part A projects were benefitting Indian students in their schools (see Table 7-1).

All three groups rated the projects highly, with 94% of the administrators, 77% of the principals, and 68% of the teachers selecting the moderate to very positive ratings. Also important are the very small percentages (0%, 2%, and 6%) of these respondents who selected the lowest ratings (i.e., "not important," "not valuable," and "no benefit"). The fairly high overall ratings of local projects in value and benefit for Indian students by principals and teachers is important, since they are close to both the projects' everyday operations and to the students.

[1]The District Administrator data were weighted to make the findings statistically representative of all Part A projects with cultural components. The actual number of district administrators was 72.

TABLE 7-1

SCHOOL STAFF RATINGS OF LOCAL PART A PROJECT IMPORTANCE, VALUE, AND BENEFIT TO INDIAN STUDENTS*

District Administrators (Weighted N=534)*	Project Importance
Not important	0%
Slightly important	2
Moderately important	23
Very important	71
No response	4
Principals (N=335)	**Project Value**
Not valuable	2%
Slightly valuable	10
Moderately valuable	25
Very valuable	52
No response	11
Teachers (N=872)	**Project Benefit**
No benefit	6%
A little	14
Some	32
A great deal	36
No response	12

*The district administrator data have been weighted to make the findings representative of all projects with cultural components. The actual number of district administrators interviewed was 72.

Part A Project Staff Perceptions. Project staff were asked whether Indian or Native students in their projects had improved in seven selected areas as a result of their cultural instruction. Table 7-2 shows the distribution by project location of responses to these items.

TABLE 7-2

PROJECT STAFF PERCEPTIONS OF STUDENT IMPROVEMENT
IN CULTURAL AREAS, BY PROJECT SETTING
(Weighted N=550)*

Location	Not at All	Some	A Great Amount	Not Applicable**
Students Improved Their Art and Artwork				
On/near reservation	4%	30%	66%	0%
Rural	0	45	46	9
Urban	0	62	14	24
Metropolitan	0	38	36	26
OVERALL	1%	43%	42%	14%
Students Improved Their Craft Skills				
On/near reservation	0%	34%	59%	7%
Rural	0	43	48	9
Urban	0	17	63	20
Metropolitan	0	40	54	6
OVERALL	0%	34%	55%	11%
Students Improved Their Writing Skills				
On/near reservation	0%	36%	35%	29%
Rural	3	40	29	28
Urban	0	34	0	66
Metropolitan	0	42	20	38
OVERALL	1%	38%	23%	39%
Students Conducted Research on Some Aspect of Indian Tribal Culture				
On/near reservation	7%	55%	14%	24%
Rural	0	62	23	15
Urban	7	21	21	51
Metropolitan	5	58	21	15
OVERALL	5%	51%	20%	24%

TABLE 7-2 (Cont.)

Students Made Displays of Arts and Crafts				
On/near reservation	0%	17%	77%	6%
Rural	0	24	62	14
Urban	0	49	36	15
Metropolitan	18	29	34	19
OVERALL	4%	28%	54%	13%
Students Printed Stories and Poems				
On/near reservation	12%	43%	23%	22%
Rural	8	57	5	30
Urban	0	43	0	57
Metropolitan	19	23	24	34
OVERALL	10%	42%	13%	34%
Students Received Invitations to Present and Display Accomplishments and Skills				
On/near reservation	0%	31%	57%	12%
Rural	3	60	24	13
Urban	7	32	27	34
Metropolitan	8	35	35	22
OVERALL	4%	41%	36%	19%

*These data have been weighted to make the findings representative of all projects with alternal components. The actual number of projects with cultural components which provided data for this table was 74.

**"Not applicable" responses indicate the cultural component was not directed toward that particular cultural area/activity.

Throughout Table 7-2, the "improved not at all" response to the seven areas of cultural instruction appears infrequently, but the "not applicable" category was a fairly common response of the staff respondents. "Arts and crafts" (items 2, 3, and 5) was the area in which students experienced the greatest improvement. Fifty-five percent of the staff reported there had been a great amount of improvement in the student craft skills; 54% also indicated this in student displays of arts and crafts and 42% in student art and artwork. Thirty-six percent of the staff also reported a great increase in invitations to present and

display student accomplishments and skills; and 23% reported a great amount of improvement in writing skills, 20% in conducting research on some aspect of tribal and Indian culture, and 13% in student printed stories and poems. Overall, 55-89% of the project staff responses to all seven areas indicated "some" to a "great amount" of improvement.

Project staff were also asked to list the cultural activities they thought were most successful. Below is a list of the activities they named.

- Arts and crafts
  [On/near reservation projects responded with this the most frequently (71%) and metropolitan the least frequently (33%).] 55%
- Public displays and special exhibits by students
  [Metropolitan projects most frequently (53%), compared with only 15% of the urban projects.] 23
- Indian dancing
  [On/near reservation and rural projects most frequently chose (25% and 23% respectively), urban and metropolitan projects least frequently (17% and 14%).] 21
- Indian Day/Cultural Awareness Week
  [19% of the metropolitan projects and only 8% of the rural projects.] 11
- Powwows
  [No urban project chose this response, unlike 16% of the on/near Reservation, 12% of the rural, and 7% of the metropolitan projects.] 9
- Summer school
  [Metropolitan projects most frequently (17%) and on/near reservation projects least frequently (4%).] 9
- Field trips
  [Only the on/near reservation (20%) and the rural projects (5%) chose this answer.] 9
- Indian history
  [Rural and metropolitan projects did not cite this at all.] 2%

There were ten other activities/subject areas cited (legends, cooking, foods, clothing, youth groups, etc.), but these represented a very small proportion of the responses.

Project staff members also rated the extent to which the project had helped students in three specific cultural areas (see Table 7-3). Over 80% indicated that the projects had been of moderate to a great deal of help in increasing Indian student knowledge of Indian culture and arts and crafts. On the other hand, 70% reported that Indian students were helped little or not at all in learning to speak Indian languages, a reflection of the fact that only 40% of the projects provided instruction in this area.

TABLE 7-3

HOW MUCH PROJECT HELPED INDIAN STUDENTS IN THREE CULTURALLY RELATED AREAS, AS REPORTED BY PROJECT STAFF
(Weighted N=1588)*

Culturally Related Areas	Not at All	A Little	Moderately	A Great Deal	Didn't Answer
Increased student knowledge of Indian culture and history.	2%	10%	39%	44%	5%
Improved student Indian language skills.	49	21	9	8	14
Improved student Indian crafts and related skills.	3	10	30	51	6

*These data have been weighted to make the findings representative of all projects with cultural components. The actual number of project staff respondents was 268 from 74 projects.

The Project Staff and Parent Committee Perceptions. Project staff and parent committee members were asked to describe the ways and rate the extent to which their project ' cultural activities had been successful in several areas. Their responses are detailed in Table 7-4.

By averaging the percentage responses for each of the eleven response categories for each respondent group in Table 7-4, it was revealed that 73% of the project staff and 63% of the parent committee members reported that their local projects' cultural programs had been "moderately" to "very successful." There were three areas which over three-fourths of the staff and two-thirds of the committee

TABLE 7-4

PROJECT STAFF AND PARENT COMMITTEE MEMBER PERCEPTIONS OF SUCCESS OF THEIR LOCAL PART A CULTURAL COMPONENTS IN SELECTED AREAS
(Project Staff Weighted N=1588)*
(Parent Committee Members Weighted N=566)*

Area	Respondent Group	Not Successful	Slightly Successful	Moderately Successful	Very Successful	Don't Know
1. Making the schools better places for Indian students.	Project staff	2%	10%	35%	42%	12%
	Parent committee	3	16	42	25	13
2. Enhancing pride and respect for Indians and Indian/Tribal culture.	Project staff	0	9	34	50	7
	Parent committee	2	17	36	36	9
3. Bringing the Indian community closer together.	Project staff	3	18	38	27	14
	Parent committee	4	26	31	27	12
4. Using local Indian community resources (human and other).	Project staff	2	16	38	35	9
	Parent committee	3	14	36	28	19
5. Teaching Indian (Tribal) attitudes, knowledge and skills to Indian students.	Project staff	2	17	36	34	11
	Parent committee	4	14	41	27	14
6. Providing Indian role models.	Project staff	4	12	36	34	14
	Parent committee	7	17	33	23	20
7. Helping non-Indian district and school staff better understand Indian students.	Project staff	2	14	36	38	11
	Parent committee	4	22	37	23	13

TABLE 7-4 (cont.)

Area	Respondent Group	Not Successful	Slightly Successful	Moderately Successful	Very Successful	Don't Know
Changing the way in which schools view, teach, treat, Indian students.	Project staff	3	12	37	31	17
	Parent committee	6	21	37	19	17
Increasing the involvement/participation of Indian community and parents in the district and schools.	Project staff	4	20	41	23	12
	Parent committee	8	21	43	13	15
). Helping Indian students improve school performance.	Project staff	2	9	38	43	8
	Parent committee	3	15	35	37	10
1. Helping Indian students to stay in school instead of dropping out.	Project staff	1	10	38	36	15
	Parent committee	5	17	37	28	13
Project staff average		2%	13%	37%	36%	12%
Parent committee average		4	18	37	26	15

7-8

*These data have been weighted to make the findings statistically representative of all projects with a cultural component. The actual numbers of respondents were: 268 project staff; and 205 parent committee members from 74 projects.

members rated "moderately" to "very successful." They were: (1) making school better for Indian students, (2) enhancing pride and respect for Indians and the other tribal cultures, and (3) helping Indian students improve school performance. An average of 15% of the staff and 22% of the parent committee members selected the "slightly successful" or "not successful" ratings.

Project staff rated each item (except the third) "very successful" more frequently than did the parent committee. This is not really surprising, as they would be expected to be more optimistic about the success of their efforts. As such, the parent committee serves as helpful comparison group. Both respondent groups show relatively high correspondence across all response categories.

The Indian Tribal/Community Leader Perceptions. Indian tribal/community leaders (Weighted N=441) were asked how cultural instruction might help students. They reported it could help students by:

- Developing a positive self-image, pride, etc. 57%
- Increasing and retaining knowledge of Indian history and culture 45
- Adjusting to non-Indian world; getting along with non-Indians 13
- Relating to their peers 12
- Improving interest and participation in school; decreasing dropout 11
- Improving academic skills; improving academic standing 9
- Observing Indian role models 4

Fifty-nine percent of the tribal/community leaders were able to list specific accomplishments of students resulting from the cultural program in their school districts. The accomplishments listed by these leaders were:

- Students have learned more about their culture, heritage, history, values, dance, songs, language, etc. 31%*
- Students have learned arts and crafts, and have learned the uses and the meanings related to the things they make and do. 30
- Students have gained self-pride and identity. 27

*Percentages are based on the 262 tribal/community leaders who were aware of student accomplishments. Percentages total to more than 100% because many leaders listed multiple accomplishments.

- Students have made cultural presentations, demonstrations, displays for other groups. 19
- Students have taken more interest in tribal ceremonies or tribal activities. 13
- Students have competed in art competitions. 11
- Students have applied for grants to continue additional cultural projects. 3
- Students have formed Indian clubs and held powwows. 3
- Potential dropouts have been placed in an alternative program where they seem to be succeeding. 2

Over two-thirds (71%) of the tribal/community leaders thought their local projects were meeting the culturally related educational needs of the Indian students "fairly well" (36%) to "very well" (35%). Only ten percent responded "not very well," and 19% "didn't know."

The Indian Parent and Parent Committee Perceptions. Of the parents (N=1070) who responded to a similar question, 40% thought the local Part A projects were meeting the culturally related needs of Indian students "fairly well" or "very well," 19% thought they were doing "about average," and 12% thought they were doing "not very well" or were "not at all" helpful. The remaining 29% did not know how well the project was meeting the culturally related needs of Indian students.

The 765 (71%) parents who were able to judge how well their projects were meeting the culturally related needs were asked to explain their responses. Specifically, they indicated that:

- Their projects were providing a good, well balanced cultural program. 25%
- Their children seem satisfied or happy; seem to be proud of their identity as an Indian; and talk about what they have learned in the cultural program. 17
- Their children have learned a great deal about the culture. 10
- Their children are doing better academically; grades have improved; attitudes have improved. 6

- The project provided opportunities for students to be involved in local Indian functions and events. 3

Finally, these 765 parents also made project and staff-related observations regarding how well their local projects were meeting the culturally related needs of their children. Most frequently they said:

- The project could do more if there were more money or time; there is a lack of basic materials or resources. 18%
- Project could do more than it is; activities are not consistent; and they have only periodic or part-time activities such as a cultural week, 6 week programs, summer program/too much emphasis on certain activities such as arts and crafts. 12
- The project is teaching only basics; needs to provide cultural programs; needs to expand programs or activities to other grade levels. 9
- There are no knowledgeable teachers or instructors to teach the culture; children are more responsive to Indian staff. 3
- If there weren't Title IV, there would not be any cultural activities; just the fact that they are getting some cultural instruction is significant. 2
- Project staff does more than is required of them; staff volunteer time to provide or organize activities and are involved in local Indian community; staff use Indian people as resources to cultural program/staff seek knowledge, advice of tribal leaders and elders. 2

Most (83%) of the parent committee members (Weighted N=566) thought their cultural programs had helped Indian students in their school districts, although 14% did not, and 4% did not respond. The parent committee members also thought the most important or successful types of culturally related instruction were:

- Arts and crafts instruction 93%
- Tribal and Indian history, government, treaties 50
- Languages 29
- General cultural instruction (food customs, values, etc.) 29
- Field trips relating to Indian history/culture 24
- Indian/Native dances, including their meaning and importance 19
- Tutoring and other remedial instruction 12
- Activities with other tribes 11
- Summer program/activities 7
- Resources (people, educatonal materials, etc.) 7
- Instruction about other Indian tribes 6

- Project Newsletter 5
- Indian club 2

Seventy-eight percent of the parent committee members also reported the students had learned from the program. They said skills or gains were made in the following areas:

- Students have learned about their own culture and history or that of other Indians. 53%
- Students have developed more pride in themselves and their culture and Indians in general. 27
- Students have learned more about Indian arts and crafts. 25
- Students have developed their manual and creative skills (e.g., in arts and crafts). 15
- Students have learned more about their Indian language. 10
- Students have improved their motivation (to learn, to work, to succeed, etc.). 10
- Students have learned that Indians can become successful. 7
- Students have improved their academic skills (e.g., reading abilities, test scores, etc.). 6
- Students have learned to work with the school system (e.g., how to ask questions in class, communicate with teacher aides, etc.). 4

The parent committee members were then asked to indicate why or how they thought that Indian students had benefitted from the cultural instruction. Over two-thirds (71%) responded, and they listed these ways:

- Cultural displays and demonstrations have made Indians proud and have made others respect the heritage of the Indians (e.g., Indian Culture week, etc.). 33%
- Arts and crafts have been on public display. 29
- The program has helped everyone appreciate Indian culture. 24
- Activities have helped students to share. 23
- Public presentations have been made (plays, dances, etc.). 16

- Cultural displays or demonstrations have shown others that Indians are not "savages" and do not fit the usual stereotypes. 6

Summary. Over three-fourths of both the district administrators and school principals surveyed in the cultural subsample thought the cultural component had increased Indian students' appreciation of their culture and way of life. Overall, 84% of the school district administrators thought that the Part A projects were moderately (48%) to very effective (36%); 77% of the principals thought their Part A projects were moderately (25%) to very valuable (52%) to Indian students; and 68% of the teachers thought their Part A project benefitted Indian students some (32%) to a great deal (36%). It is significant that over half of the principals thought the local Part A projects were very valuable to Indian students in their schools.

Most project staff thought Indian/Native students in their projects had improved or benefitted some to a great amount in each of the following areas: crafts skills, displays of arts and crafts, art and artwork, invitations to present and display accomplishments and skills, writing skills, research on some aspect of Indian/tribal culture, and printed stories and poems. The most successful cultural activity as indicated by the majority of project staff was arts and crafts.

The majority of project staff thought their projects had (1) increased student knowledge of Indian culture and history moderately to a great deal (83%) and (2) had helped students learn Indian arts and/or crafts and related skills moderately to a great deal (81%).

Project staff and parent committee members were asked to rate the success of their local projects' cultural programs in eleven areas of assistance to Indian students and the Indian communities. A majority (60-77%) thought the projects was moderately to very succcessful in all areas reported.

Most (71%) of the Indian tribal/community leaders and a significant proportion (40%) of the parents thought their local projects were meeting the culturally related educational needs of Indian students fairly well to very well. However, many (29%) of the parents did not know how well their projects were meeting these needs.

Indian tribal/community leaders reported that their local projects' cultural programs could help Indian students in a number of areas. The two areas that stand out because of the frequency with which they were reported were: developing a positive self-image and pride (57%), and increasing and retaining knowledge of Indian history and culture (45%).

Fifty-nine percent of the Indian tribal/community leaders also listed the accomplishments of Indian students involved in the cultural program. The three most frequently listed were: students learned more about their culture, heritage, values, etc. (31%), students have learned arts and craft, and their uses (30%), and students have gained self-pride and identity (27%).

Most (83%) of the parent committee members thought the local cultural program had helped Indian students, and 93% thought that arts and crafts was one of the most important or successful types of culturally related instruction.

Seventy-eight percent of the parent committee members also reported the students learned certain skills or made gains in the certain areas, the most frequent response being that "students have learned about their own culture and history or that of other Indians."

In conclusion, all sources reported that Indian students had gained or benefitted from cultural instruction. Two results of cultural instruction were mentioned repeatedly by the various respondent groups. These were: Indian students had an increased appreciation and knowledge of Indian culture and way of life, and Indian students had increased pride in themselves and their heritage. Providing a culturally relevant instructional program, and, in particular, arts and crafts instruction, were highly valued by the respondents as being important for Indian students.

CHAPTER 8: IMPACTS OF THE CULTURAL INSTRUCTION COMPONENT AS REPORTED BY INDIAN STUDENTS

Description of the Students in the Sample. A total of 12,570 Indian and Native students were surveyed in the spring of 1982. Of these, 8,459 (67%) were in school districts which had Part A projects with cultural components (74 projects). Of this total, 3,595 students were in grades 4 through 6, and 4,864 students were in grades 7 through 12. Based upon their answers to a series of questions in the Student Questionnaires regarding their involvement in the local Part A projects, students were separated into those who had been involved in Part A activities, those who had not been involved, and those whose involvement was unclear. Of the secondary school students in projects with cultural components, 59% (2,885) said they were involved in their local Part A projects, 30% said they were not involved, and 10% gave unclear or conflicting information. Similarly, 71% (2,570) of the elementary students said they were involved, 23% said they were not, and the involvement of 6% was not clear. As such, a total of 5,455 (64%) students in the subsample of projects with cultural components said they were involved in their local Part A project at the time of the study. Data from these students were used in the analysis of impacts, reported in this chapter.

The spring 1982 Student Questionnaires contained three series of items concerning the local cultural components of the Part A programs. The first asked students to rate the importance of specific topics and activities; it represents an assessment of student interest in culturally related subjects. These items were answered by students regardless of whether they had indicated involvement in their local Part A projects.

The second series of items contained questions regarding the help students had received from the local Part A projects; only the students who indicated that they had been involved in their local projects that year completed this section. The third series of items contained questions directly related to the projects' cultural component, for those students who had participated. The size of each respondent group is shown in Table 8-1.

TABLE 8-1

NUMBER AND PERCENTAGE OF STUDENTS IN SPRING SAMPLE AND CULTURAL SUBSAMPLE*

	Number of Students in Overall Sample		Number of Students in Projects With Cultural Component		Number of Students Involved in Part A Project	
	Grades 4-6	Grades 7-12	Grades 4-6	Grades 7-12	Grades 4-6	Grades 7-12
Number of Students	5,201	7,369	3,595	4,864	2,570	2,885
Total	12,570 100 % of overall sample		8,459 67% of overall sample		5,455 64% of cultural subsample	

The Importance of Selected Culturally Related Activities and Issues for Students. What follows is an examination of the results of the student survey data, beginning with those questions concerning the importance of certain activities or issues. The frequency of responses to these items was compared between students who were involved and those who were not involved in the local Part A programs. Table 8-2 shows how students rated the importance of six selected topics. A five-point scale was used, ranging from "not important" (1) to "very important" (5). Students were to check the point on the scale which corresponded with the way they felt about the topics. The '3' was assumed to be the mid-point (somewhat important) of the scale, with '2' closer to "not important" and '4' closer to "very important." For ease of discussion, '2' is labeled "slightly important" and '4' "important." A comparison of the

TABLE 8-2

STUDENT PERCEPTIONS OF THE IMPORTANCE OF SELECTED TOPICS, BY GRADE LEVEL AND INVOLVEMENT IN PART A PROJECT ACTIVITIES*

	Very Important 5	4	3	2	Not Important 1	Mean
(1)Learning about Indians or Your Tribe in School.						
Grades 4-6						
Those involved	59%	17%	17%	4%	4%	4.2
Those not involved	45	18	22	7	8	3.9
Grades 7-12						
Those involved	37	25	27	7	4	3.8
Those not involved	28	28	29	11	3	3.6
(2)Speaking Your Indian or Tribal Language.						
Grades 4-6						
Those involved	28	12	21	11	28	3.0
those not involved	21	13	22	11	33	2.8
Grades 7-12						
Those involved	25	20	27	16	12	3.3
those not involved	22	18	29	14	17	3.1
(3)Having Teachers in School Who are Indian.						
Grades 4-6						
Those involved	42	15	21	6	16	3.6
Those not involved	31	15	26	8	20	3.3
Grades 7-12						
Those involved	31	24	24	10	11	3.5
Those not involved	24	23	26	14	12	3.3

TABLE 8-2 (cont.)

	Very Important 5	4	3	2	Not Important 1	Mean
(4)Going to Places and Events Special to Indians or Your Tribe.						
Grades 4-6						
Those involved	57%	18%	15%	4%	6%	4.2
Those not involved	46	19	19	6	10	3.5
Grades 7-12						
Those involved	45	25	19	7	4	3.9
Those not involved	33	31	24	6	6	3.7
(5)Doing Special Things with Other Indians in School.						
Grades 4-6						
Those involved	48	22	17	6	7	4.0
Those not involved	36	19	23	8	14	3.5
Grades 7-12						
Those involved	37	26	23	9	5	3.8
Those not involved	27	27	27	13	6	3.6
(6)Having Materials & Books that Tell About Indians or Your Tribe in Your Classes in School.						
Grades 4-6						
Those involved	50	19	18	6	7	4.0
Those not involved	40	20	21	8	11	3.7
Grades 7-12						
Those involved	36	25	24	10	5	3.8
Those not involved	28	23	29	12	8	3.6

*The actual numbers of students who answered the questions were: Grades 4-6 - Those involved: N=2597, Those not involved: N=746; Grades 7-12 - Those involved: N=3098, Those not involved: N=196.

means of those students who were involved with those not involved reveals that those involved rated each topic as more important. This difference is particularly noticeable in comparing the percentage of students who answered on the high end of the scale (4s and 5s).

When the item percentages in columns 4 and 5 of Table 8-2 were totaled and averaged across all six items for those students involved and those not involved, it was found that 65% of the elementary students who were involved in their local Part A projects answered "important" or "very important," as compared with 54% of those not involved. Similarly, across all six items, a greater proportion of involved secondary students (59%) judged the items to be "important" or "very important" than uninvolved secondary students (51%). Therefore, on the average, 11% more elementary students and 8% more secondary students who were involved in their Part A projects answered on the positive end of the scale than those students not involved. Both the uninvolved elementary and secondary students answered more frequently in the middle and lower end of the scale (somewhat important or not important), on the average, than did the involved students.

The data in Table 8-2 also show that several areas are particularly important to Indian students. Three-quarters of the elementary students who said they were involved said the following were important or very important:

- Learning about Indians or their tribes in school 76%
- Going to places and events special to Indians or their tribes 75

Seventy percent of the secondary students who said they were involved also rated "going to special places and events" as being important or very important.

For elementary students, both involved and not involved, "speaking your Indian or tribal language" (means of 3.0 and 2.8, respectively) was "moderately important" on the average, but for secondary students this was seen as slightly more important (3.3 and 3.1). This was the only item that secondary students as a group thought more important than did elementary students. Elementary students consistently ranked each item (except for speaking the language) higher than did secondary students, whether or not they had been involved in the local projects.

Extent to Which Project Staff and Selected Activities Helped Students. Students were asked a second set of questions in order to determine how much the Part A staff and activities had helped them. Only students involved in projects completed this part of the Student Questionnaire. These results are presented in Table 8-3.

TABLE 8-3

RATINGS OF HOW MUCH PROJECT STAFF AND ACTIVITIES HELPED STUDENTS IN SELECTED AREAS, BY GRADE LEVEL
(Elementary Students, N=2570)
(Secondary Students, N=2885)

Extent To Which the Part A Projects Helped Students	Helped a great deal . . . . . Some . . . . . Did not help at all					Mean
	5	4	3	2	1	
1. Do and study things interesting to them						
Grades 4-6	44%	15%	31%	4%	6%	3.8
Grades 7-12	19	23	40	12	7	3.4
2. Enjoy attending school						
Grades 4-6	39	14	32	5	10	3.7
Grades 7-12	21	22	38	11	9	3.4
3. Enjoy talking about what they have learned with their parents or others at home						
Grades 4-6	39	14	31	7	9	3.7
Grades 7-12	18	20	37	13	12	3.2
4. Feel that school teaches things important to Indians like themselves						
Grades 4-6	35	17	34	7	8	3.6
Grades 7-12	16	19	40	14	11	3.2

TABLE 8-3 (Cont.)

Extent To Which the Part A Projects Helped Students to:	Helped a great deal 5	4	Some 3	2	Did not help at all 1	Mean
5. Know about the kinds of jobs that Indians do today						
Grades 4-6	33	15	32	8	13	3.5
Grades 7-12	17	19	39	13	12	3.2
6. See Indian adults doing important jobs						
Grades 4-6	40	16	27	7	10	3.7
Grades 7-12	21	21	35	11	12	3.3
7. Go to Indian or tribal events in their areas (powwows, feasts, potlucks, ceremonies)						
Grades 4-6	34	11	22	7	27	3.2
Grades 7-12	25	17	25	11	22	3.1
8. Go to Indian or tribal historical places						
Grades 4-6	32	11	25	8	25	3.2
Grades 7-12	22	16	28	13	22	3.0
9. Go to Indian tribal sports, games, or tournaments						
Grades 4-6	34	11	21	7	27	3.2
Grades 7-12	24	15	25	12	25	3.0

There were three areas in which both elementary and secondary students thought the Part A project had especially helped them: (1) doing and studying things interesting to them; (2) enjoying attending school; and (3) seeing adults doing important jobs. Again, there is the same trend as in Table 8-2; that is, the secondary students' overall mean scores for each item in Table 8-3 were lower

than those of the elementary students. An inspection of the percentage scores for each item shows that elementary students more frequently chose the positive end of the scale (helped a great deal), whereas secondary students more frequently chose the middle of the scale for each item. Overall, the majority of students were helped some to a great deal by cultural project activities and project staff in those areas listed on Table 8-3.

The student data relative to the items in Table 8-3 were also cross-tabulated to see if there were differences by project location. The item means were then summed and averaged in order to arrive at an overall average for the set of the items for both elementary and secondary students in the four locations. The results are shown in Table 8-4.

TABLE 8-4

AVERAGE SCORES REGARDING THE HELPFULNESS TO STUDENTS OF THE CULTURAL PROGRAM, BY PROJECT SETTING

Setting	Overall Average For Elementary Students (N=2570)	Overall Average For Secondary Students (N=2885)
On/near reservation	3.63	3.30
Rural	3.37	3.12
Urban	3.55	2.96
Metropolitan	3.55	3.20
OVERALL	3.51	3.20

Elementary students in on/near reservation locations, on the average, thought the project staff and project activities (in Table 8-3) had helped them somewhat more than did the students in the other three locations. This was also true of secondary students in on/near reservation locations. The lowest mean was 2.96, for the secondary students in urban locations. This mean was slightly below the midpoint on the scale, but only by .04. All the other means were above the midpoint. The data were also cross-tabulated by project location for each of the nine items. The highest item means were 4.07 for the item "do and study things very interesting for you," for elementary students in metropolitan schools, and 3.48 for the item "see Indian adults doing important jobs," for secondary students in on/near reservation schools. Conversely, the lowest item means were 2.83 for the item "go to Indian or tribal sports, games or tournaments," for rural elementary school students, and 2.49, for the same item, for urban secondary students.

Extent to Which Students Learned About Selected Cultural Topics. The final set of questions probed how much students had learned about a variety of cultural topics. Again, only students involved in the local Part A projects completed this part of the Student Questionnaire. The results are presented in Tables 8-5 and 8-6.

As can be seen in Table 8-5, the 2,546 elementary students involved in the cultural component of their local Part A programs chose the answer "learned a great deal" more than any other response for all 15 topics. The overall mean score for each topic is slightly above the midpoint of the scale. "Learning Indian arts and crafts" was rated particularly high by the elementary students. The overall average across all topics was 3.5, indicating that elementary students thought they had learned some to a great deal about all of the 15 topics listed in Table 8-5.

The 2,830 secondary students who responded to the questions listed in Table 8-6 more frequently chose the middle of the response scale, indicating that the majority thought they had learned some about the topics listed. The only exception was "Indian arts and crafts" (3.6), about which secondary students

TABLE 8-5

RATINGS OF HOW MUCH ELEMENTARY STUDENTS IN GRADES 4-6 LEARNED IN THE CULTURAL PROGRAM
(N=2546)

Cultural Topics	Learned a Great Deal		Some		Did not Learn Anything	Mean*
1. The Indian family	41%	13%	31%	6%	10%	3.7
2. The giving of names and their importance	30	16	34	8	12	3.4
3. How Indian chilren were educated	33	17	29	8	13	3.5
4. Indian languages	33	11	27	7	22	3.3
5. Indian foods	39	14	28	7	13	3.6
6. Uses of plants	25	12	32	9	22	3.1
7. Uses of animals, fish, and birds	36	14	27	8	16	3.5
8. Indian clothing and its decoration	40	14	29	6	12	3.6
9. Indian history	40	14	29	7	11	3.7
10. Indian dances	38	12	27	8	16	3.5
11. Indian music	34	11	28	9	18	3.3
12. Indian people of the past	37	14	30	8	12	3.6
13. Indian people of today	34	15	30	8	13	3.5
14. Indian stories	39	15	29	7	10	3.7
15. Indian arts and crafts	56	14	21	4	6	4.1
				OVERALL AVERAGE:		3.5

*The same response format was used for these 15 items: a five-point Likert scale from 1 = "Did not learn anything" to 5 = "Learned a great deal."

TABLE 8-6

RATINGS OF HOW MUCH SECONDARY STUDENTS IN GRADES 7-12 LEARNED IN THE CULTURAL PROGRAM (N=2830)

Cultural Topics	Learned a Great Deal		Some		Did not Learn Anything	Mean*
1. Indian treaties	11%	16%	35%	17%	22%	2.8
2. Indian values & beliefs	16	19	35	14	16	3.0
3. Issues facing Indians today	16	19	35	13	16	3.1
4. Indian language	13	12	26	18	31	2.6
5. Preparation and customs relating to food	14	17	33	16	20	2.9
6. Use of plants as food & medicine	12	14	27	17	29	2.6
7. Use of animals, fish, and birds	14	15	31	15	26	2.8
8. Indian contributions to the development of America	12	18	36	17	17	2.9
9. Indian history	17	17	39	12	15	3.1
10. Indian music & dance	18	15	29	14	24	2.9
11. Special ceremonies	13	14	29	17	27	2.7
12. Indian people of the past	22	18	33	12	16	3.2
13. Indian people of today	15	18	40	12	14	3.1
14. Indian stories	17	16	31	15	21	2.9
15. Indian arts & crafts	33	20	26	9	11	3.6
16. Indian humor	10	13	29	18	29	2.6
					OVERALL AVERAGE:	2.9

*The same response format was used for these 15 items: a five-point Likert scale from 1 = "Did not learn anything" to 5 = "Learned a great deal."

indicated they learned more than they did in other topics. The overall average across all topics for the secondary students was 2.9, indicating that they thought they had learned some about the 16 topics about which they were asked.

Finally, the student data relative to the items in Tables 8-5 and 8-6 were cross-tabulated to see if there were differences by project location. The item means were then summed and averaged in order to arrive at an overall average for the set of items in each table for both elementary and secondary students in each of the four locations, as detailed below.

TABLE 8-7

MEAN SCORES REGARDING THE EXTENT STUDENTS LEARNED ABOUT SELECTED CULTURAL TOPICS, BY PROJECT LOCATION

Setting	Overall Average For Elementary Students (N=2570)	Overall Average For Secondary Students (N=2885)
On/near reservation	3.62	2.92
Rural	3.29	2.91
Urban	3.62	2.81
Metropolitan	3.61	2.91

Overall, the elementary students in each location were four-tenths (rural location) to eight-tenths (urban location) of a point higher on the scale, than secondary students. The means for the elementary students in each location were above the midpoint (.29 to .62 above) and the means for the secondary students were below the midpoint (.08 to .19 below). Thus the elementary students in all locations indicated they had learned somewhat more about the cultural topics listed on table 8-4 and 8-5 than the secondary students. Means by location were also derived for each item. The highest item means were 4.3 for elementary students in the metropolitan schools and 3.7 for the secondary students in the rural schools for the item "Indian arts and crafts." The lowest item means were 2.7 for the item "uses of plants" for elementary students in rural schools and 2.2 for the item "Indian language" for secondary students in the urban schools in the cultural subsample.

Summary of Student Reported Impacts. All students were asked to rate the importance of the six cultural topics on a five-point scale. Those students who were involved in the Part A Program indicated a greater importance for all topics than those not involved. Except for "speaking the Indian language," elementary students rated the importance of all topics higher than the secondary students. For elementary students, both those involved and not involved, the item "speaking your Indian or tribal language" (means of 3.0 and 2.8, respectively) was moderately or somewhat important, whereas for secondary students it was seen as slightly more important (means of 3.3 and 3.1). This was the item which received the lowest ratings by both the secondary and the elementary students. Two items stood out as particularly important for Indian elementary students: learning about Indians or their own Tribe in school, and going to places and events special to Indians or their own Tribe.

Students rated the extent to which they had been helped by project staff and activities in nine areas using a five-point scale. The item means ranged from 3.0 to 3.8. (The overall average for all nine items for the elementary students was 3.5, and for the secondary students was 3.2.) Elementary students rated each item higher on the scale than did secondary students. Three areas in which elementary and secondary students thought they had been particularly helped were: doing and studying things of interest, enjoying attending school, and seeing Indian adults doing important jobs.

The amount students learned about cultural topics was considerably higher for elementary students than for secondary students. For elementary students, means ranged from 3.1 (uses of plants) to 4.1 (Indian arts and crafts). For the secondary students, means ranged from 2.6 (Indian languages, uses of plants as food and medicine; and Indian humor) to 3.6 (Indian arts and crafts). The overall average for all items for elementary students was 3.5 and 2.9 for the secondary students.

It is noteworthy that the area or topic both elementary and secondary students rated quite high (4.1 elementary and 3.6 secondary) in terms of the extent they had learned something was Indian arts and crafts. As reported in previous chapters, Indian arts and crafts was not only the activity provided the most

frequently by almost all projects with a cultural component, but was also viewed by Indian community members as an extremely important area of instruction.

CHAPTER 9. CONCLUSIONS

The Part A Program has recognized the culturally related needs of the Indian and Native children in the public schools. The data relative to the Part A cultural instruction program indicate that a majority (64%) of local projects had such a program. Overall, such programs tended to be well balanced in terms of their type and variety of topics and activities, and taught on a regular basis throughout the school year. The involvement of local Indian resource people in the presentation of cultural topics and activities was relatively high in all categories of cultural instruction. District and school personnel, Indian community members, and project staff were generally supportive of, and reported considerable satisfaction with, their programs' goals, objectives, activities, and effects (upon the district and schools, the curriculum, the students, the Indian community, and upon the attitudes of others towards Indians and their culture).

Over two-thirds of the projects with a cultural component reported giving culturally related needs the same or higher priority than other educational needs. The goals and objectives listed by project directors as being the most important were: (1) increasing student cultural awareness and knowledge in Indian history and culture; and (2) improving student self-esteem and pride in their cultural heritage. Although few (16%) districts had provided any cultural instruction or activities for Indian children prior to the local Part A Program, the need for such programs was currently rated as very important by 74% of the district administrators; 82% of the tribal leaders; 54% of the regular school teachers; and 56% of the parent committee members. Indeed, an average of three-fourths of all respondents (tribal leaders, parent committee members, parents, principals, regular school teachers, and project staff) thought the public schools had the responsibility to teach culturally related topics and activities. Significantly, in almost half (47%) of the local projects, special cultural activities, courses, or programs had become a part of the regular school program. Furthermore, 44% also said the school curriculum had been influenced by the cultural program; and, in 57%, the total cultural program was considered a part of the regular school program. However, forty percent of the projects'

cultural efforts were not a part of the regular school program, and in 44% of these, this separation was reported to limit what the projects could undertake.

Other evidence confirms the effects the cultural programs have had. Over half (58%) of the district administrators reported their cultural programs had influenced curriculum revisions and 40% reported an influence on textbook adoptions. Classroom teachers, as reported by three-fifths of the principals, are using project cultural materials in their reading, history social studies, literature, and arts and crafts classes. In addition, nearly half of the teachers reported curriculum revisions had been made in the last three years to better reflect Indian history and cultural heritage, and that these revisions had been influenced by the Part A project.

Finally, one of the more important areas of Part A impact has to do with the students themselves. Such impacts were judged from the perspective of individuals who had first-hand knowledge of project effects on students and by the students themselves. Three-fourths of the school administrators and principals not only thought cultural instruction was helping Indian students to appreciate their culture, but was also a factor in the projects' overall effectiveness and value for Indian students. Two-thirds of the teachers surveyed thought that providing cultural instruction was beneficial to their Indian students.

The Indian community, especially parents, represents an equally important source of information. The majority of parent committee members, tribal leaders, and parents also were satisfied that their local cultural component was meeting the culturally related educational needs of their children. They listed several specific areas of student improvements and benefits. Student gains they attributed to the project were the following: increased pride in themselves as Indians and in their cultural heritage; increased knowledge and awareness of their cultural heritage; and increased knowledge and skills in the areas of creative arts and crafts.

Overall, the majority of Indian students themselves valued and thought important the teachings of culturally related topics and activities in their schools. In judging the helpfulness of project staff and project activities, they rated a number of areas as moderately to very helpful. The three areas which stood out

were: doing and studying things of interest to them; enjoying attending school more; and seeing Indian adults doing important jobs. The elementary students consistently reported learning more in similar topic areas of cultural instruction than did secondary students. However, both groups, across all Part A projects with cultural components, reported learning moderately to a great deal in the several areas of cultural instruction addressed in the study. Overall, the primary area or topic was creative arts and crafts which consistently emerged as an important activity of the Part A cultural program through several perspectives. This is consistent with the Native American view of arts and crafts as discussed in Chapter 2.

Local cultural programs are diverse in terms of goals, objectives, and approaches, as they have tailored their programs and activities to local needs. Teaching culturally related topics and special heritage classes and their being tailored to the learning styles of Indian and Native children have had important effects upon the public schools, Indian students, and the Indian communities. Such effects are continuous and ongoing. Important, too, are the ongoing effects such programs have had upon the schools, curriculums, and personnel. Indeed, it is apparent that the cultural instruction component has been an important part of the overall Part A Program and of its local projects. It has provided many of the opportunities for local Indian and Native involvement as advisors, instructors, and project staff in local projects and the schools.

On the other hand, it is clear that not all projects have implemented a cultural program, since only 64% operate such programs. Also, while the various respondents reported a high degree of satisfaction, there was a significant minority of staff, parents, and students who were not satisfied. Finally, when viewed from a Native American perspective, as outlined in Chapter 2, it appears the projects have made significant progress in all areas. Perhaps the most significant has to do with the positive changes brought about with the school, the teachers, and the curriculum. Even here, however, the results must be tempered by the fact that 36% of the projects offer no formal cultural program.

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